

The HISTORICAL BULLETIN

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for Teachers and Students of History

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No. 2

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Earl J. Kurth

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Bec and Its Influence 1062-1163

Earl J. Kurth, S. J., M. A.

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PARADOXES have a peculiar interest for men of learning, and the story of the Abbey of Bec is but an enumeration of seeming paradoxes. The setting for this story of paradoxes is the confluence of the Rille and a small stream called Le Bec in the north of present German-occupied France—the Normandy of the days of chivalry. The abbey was founded by a man of little learning, but became famous for its great learning; it was established in an obscure spot which became popular and was sought out by many; it was established in Normandy, but it reformed the Church in England. The abbey of Bec was brought into being in the age when good Christian men were either soldiers or monks, and when some men even chose a combination of the two. Now Herlwin, a knight of Normandy, was not of this latter type. He was a good soldier in the service of his feudal lord, Count Gilbert of Brionne, when he received the call to do greater things and decided, with his lord's consent, to establish a monastery. For this purpose he withdrew in 1033 with a few companions into a desolate part of the country. There they began the tedious task of building themselves a house of prayer which was to be guided by the rule of St. Benedict. After six years the monastery was moved, on account of lack of water, to the confluence of the Rille and Le Bec; from the latter the monastery took its name. Shortly after this change of location Lanfranc of Pavia comes into the history of Bec, a shining star that sent forth light to all of Europe and drew scholars to the unknown abbey of Bec. The following story makes the entrance of Lanfranc, then a famous scholar of Avranches, at the obscure abbey seem almost providential. Travelling alone from Avranches to Rouen in 1042

Lanfranc, while passing through a dense woods near Bec, was robbed and tied to a tree. He wished to pass the night in reciting psalms and prayers, but found he could remember nothing. Very much surprised by this condition, since he was a priest and a scholar, Lanfranc vowed that if God would save him he would become a monk in the first small and unknown monastery he should come upon. At dawn he heard voices, called to the nearby hunters and was released. He kept his vow by going to Bec, the nearest monastery. Although Herlwin was himself unlettered, he appreciated scholarship. As soon as Lanfranc's novitiate of three years was completed, he was made prior; and the light of Bec began to spread itself abroad and drew unto itself many and great scholars. The other great light which we must establish at Bec before we can begin to discuss the diffusion of its tremendous influence, is Anselm of Aosta. We do not have space here to say very much of Anselm's life before he came to Bec, but there is one incident which must at least be mentioned for it seems to have foreshadowed Anselm's whole future. That is his famous dream. In this dream Anselm saw the king's servants in the harvest fields doing their work very poorly, and he was greatly shocked. He determined to report the affair to the king. Being received kindly by the king, and being asked in a kind and gentle manner what he had come for, Anselm answered truthfully. The king then gave Anselm bread of the very whitest flour, and he ate it in the presence of the lord and enjoyed it. This story seems to be prophetic of how Anselm alone would stand up for the pope and report to him the doings of his slothful servants. For this Anselm was soon fed with the delights

of heaven—and he enjoyed them.

Anselm presented himself at Bec in the year 1059, when the work of building, following the third and final change of location of the monastery, was in progress. He came as a lay student, because at the age of fifteen he had been refused admittance into a monastery and since that time seemed to have lost his vocation.

About a year after Anselm's arrival at Bec his father died and, his mother being already dead, Anselm had to make a decision: should he return to the world and administer his inheritance, or should he become a monk? God won out and Anselm became a monk at Bec.

Political Influence

It was not long after this decision of Anselm that Bec began to spread her influence beyond the walls of her ever growing monastery into the intricate political-religious administration of those times. This administration was, in very many cases, a delicate task. It required men who could steer between Scylla and Charybdis and come through unscathed. Bec produced three such men, and can lay claim to some credit for the training of a fourth, who, as Archbishops of Canterbury, were to be given the difficult task of trying to please two masters. Each of these men, Lanfranc, Anselm, Theobald, and Thomas Becket performed this task in his own peculiar way, but each was clear-sighted enough, despite the times and despite the opinions of others, to know which of the two masters they should serve when the demands of these masters were in conflict.

In 1052-1053 Lanfranc for the first time mingled in the politics of Normandy; he opposed the marriage of William of Normandy and Matilda because they had been married within the forbidden degree of relationship without dispensation. For this he was ordered to leave the duke's domains; while obeying this order he was met by Duke William who asked why he was not complying with his command. Lanfranc replied that he was doing so as fast as a lame mule could carry him. This seemed to arouse William's sympathy and there was a reconciliation; Lanfranc then helped William obtain the proper dispensation for the marriage and soon became his counsellor.

In 1062 Lanfranc was called from Bec by William to become abbot of the newly founded monastery of St. Stephen in Caen, and Anselm became prior at Bec. Shortly after this Lanfranc was elected Archbishop of Rouen, but he declined the office. He seems to have played a great part in the negotiations between William and Pope Gregory VII before the conquest of England. Shortly after the conquest Stigand, the Archbishop of Canterbury, was deposed for simony and uncanonical election, and Lanfranc unwillingly took up the great charge.

Now Lanfranc had placed upon his shoulders a task incomparably more difficult than that borne by any other Archbishop of Canterbury. It was particularly onerous to him on account of the greatness of his contemporaries—William and Hildebrand. "Newman emphasized the eminence of Pope and Conqueror by a mutual comparison: 'It is the greatest compliment that the secular historian can pay to William, that Hildebrand kept at a

distance from him; it is the greatest compliment that the historian can pay to Hildebrand to say that William wished to gain his approbation.' And we may add: one of the very highest compliments that we can pay to Lanfranc is to observe that he was their intermediary; he won the appreciation of each for the other, and gained for himself the esteem and friendship of both."¹

Lanfranc worked with William to bring about a reform of church policy and of the lives of the clergy in England. Another accomplishment of great moment was the settlement of the question of the primacy of Canterbury over York which was decided in favor of Canterbury at a council at Winchester in 1072.

Perhaps, to sum up the political influence and integrity of the character of Lanfranc we may use again the words of Father Reeves¹ when he said: "But his (Lanfranc's) double allegiance was never a divided allegiance: his rule was to set God and duty before every other consideration, and that straightened every crooked path."

We left Anselm at Bec, raised to the priorship in 1062, immediately after his noviceship; for he was, and Herlwin knew it, a man of great intellectual ability as well as a man of great sanctity. Here he carried on the work of Lanfranc and upheld the fame of Bec until 1078 in which year Herlwin, the much loved founder and Abbot of Bec, died. Anselm was elected abbot and despite his protestations of unworthiness was induced to undertake the task.

The political career of Anselm opened in 1092, three years after the death of Lanfranc, when he visited England to look after the possessions of Bec. These needed his care owing to the havoc wrought on church property by William (Rufus) II during the three year vacancy of the See of Canterbury. During Anselm's visit William II was struck nearly unto death with a sickness which caused him to repent and to set things in order. At the request of the bishops Anselm was named Archbishop of Canterbury, and the crosier was literally forced into his hand. After much resistance on the part of Anselm and his monks at Bec, he was finally consecrated at Canterbury on December 4, 1093. On being forced into this office Anselm made the remark: "You are yoking to the same plough a weak old ewe with an untamed young bull"—but consequent events proved the strength of the "weak old ewe."

William soon forgot all his promises, and when he refused to grant Anselm leave to visit the pope, Anselm left without his permission. William confiscated all Anselm's property and, declaring him an exile, determined to rule without the pope.

In the year 1100 a stray arrow of some hunter brought an end to William II. His successor, Henry I, recalled Anselm, promising to be favorable to the Church. The question of investiture soon caused conflict, and Anselm stood absolutely firm in his adherence to the councils of the Church although the bishops urged him to yield. Henry asked him to appeal to the pope, but while he was returning, since he had not yielded to the king's demands, he was told not to reenter England. It was the

¹ John Baptist Reeves, O.P., "Archbishop Lanfranc—a Medieval Study," *Month*, CXXV, 482.

More and Christendom

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WHEN Henry VIII, on July 6, 1535, the octave of a feast of St. Peter, Christ's First Primate, and the feast of a former English martyr to Peter's Primacy, St. Thomas a Becket, severed Sir Thomas More's head from his body, he also severed England from the body of the church. Sir Thomas More's execution was not the principal, nor the only cause, but it was an important climax in the tragic rending of England from Europe and Christendom.

Christendom was an ideal which inspired and dignified many centuries of history. Christendom was unity—cultural unity, political unity, and basically, religious unity. Cultural unity was not as strong as religious unity, and political unity was the weakest of the three. Of course, the Catholic religion was the bond of union. It gave men a common belief and a common practice of their belief. For instance, "the daily ritual of the Mass, the central act of Catholic worship was the same in every cathedral and chapel from Palermo to Edinburgh and from Lisbon to Warsaw."¹ Canon Law cosmopolitan-recruited religious orders, the Crusades and, most of all, the Papacy, were further important bonds that promoted unity. In addition, the common culture, which was based on the Catholic religion, reinforced the effect of a single unified religion. Latin was the common language in Christendom; Scholasticism, the common philosophy, Christian art and architecture, learning and literature, the common heritage. Aquinas, Michelangelo, Mirandola and Dante belong to the culture of Christendom. Another non-strictly religious factor which knit this union was the tradition of one empire which clung to men's minds. The chief outward expression of this was the Holy Roman Empire whose ruler was crowned by the Pope. Territorially, Christendom was Europe and Europe was Christendom.

England was joined to the body of Christendom by Pope Gregory the Great in 596, when he sent St. Augustine to convert the Britains. England, in less than two centuries, became more than a part of Christendom. Through the work of St. Boniface she became a champion of European Christian unity. On this Dawson says: there has never been an age in which England had a greater influence on continental culture. In art and religion, in scholarship and literature, the Anglo-Saxons of the eighth century were the leaders of their age. At the time when continental civilization was at its lowest ebb, the conversion of the Anglo-Saxons marked the turn of the tide. The Saxon pilgrims flocked to Rome as the centre of the Christian world and the Papacy found its most devoted allies and servants in the Anglo Saxon monks and missionaries. The foundations of the new age were laid by the greatest of them all, St. Boniface of Crediton, the Apostle of Germany, a man who had a deeper influence on the history of Europe than any Englishman who has ever lived. . . . To him is due the foundation of the mediaeval German Church and the final conversion of Hesse and Thuringia, the heart of the German land. With the help of his Anglo-Saxon monks and nuns he destroyed the last strongholds of Germanic heathenism and planted abbeys and bishoprics on the site of the old Folk-

burgs and heathen sanctuaries. It was through the work of St. Boniface that Germany first became a living member of the European society.²

Not content with winning new regions, England restored old Christian sections that were wavering.

Boniface was the reformer of the whole Frankish church. Armed with his special powers as Legate of the Holy See and personal representative of the Pope, he undertook the desecularisation of the Frankish church.

In a series of great councils held between 742 and 747, he restored the discipline of the Frankish Church and brought it into close relations with the Roman see.³

In the eighth century England won Germany and saved France for Christendom. Two centuries later she repeated her services by bringing Denmark, Norway and Sweden into the fold of Christ. Although conquered, English Christianity was strong enough to Christianize the conquerors.

Canute's (Viking conqueror) victory enables us to observe again the victory of English civilization. We learn from the *Chronicle* how, not a dozen years after the Viking host had done St. Alphege to death, Canute, now a model Christian king, was taking a leading part in the translation of the bones of the martyr from St. Paul's to Canterbury. . . . Then Canute made the pilgrimage to Rome and arranged that his subjects should have every facility for a like spiritual experience. Canute filled Denmark with English bishops, whilst his contemporary and foe, Saint Olaf, was Christianizing Norway with English ecclesiastics. And from Norway these English Missionaries spread to Sweden.⁴

The loyalty to Christendom shown by these tremendous conquests was continued through the centuries by devotion to Christian leadership and culture. Pope Adrian IV was an Englishman. An English king, Richard the Lion-Hearted, led the Third Crusade. Roger Bacon and Duns Scotus and others upheld English prestige in European scholarship. The beautiful Gothic cathedrals that still dot the English landscape show that the land was not behind in Christian architecture. Finally, the opposition shown to Henry II after the death of Thomas a Becket and the great veneration to the martyr at Canterbury show that the English people were more Christian than British in their views.

In 1500, England's union with Christian Europe was probably not as strong, at least politically, as it was in the preceding centuries. Still, it was by no means a dead issue. The fact that such a life as Sir Thomas More lived could be lived there at this time is proof enough. In Sir Thomas More's life and in his heroic death we find all that was best in the European cultural, political and religious unity, known as Christendom.

More and Cultural Unity

The common culture of Christendom was nourished in the home. In few homes was it nurtured more carefully and successfully than in the household of More. More's Chelsea home was like another Casa Giocosa of Vittorino da Feltre. All at Chelsea, says Erasmus, "were

² Christopher Dawson, *The Making of Europe*, Sheed and Ward, 1932, 210-1.

³ *Ibid.*, 212

⁴ A. Taranger, *Den Angelsaksiske Kirkes Indflydelse paa den Norske*, 142 ff. Cited by R. W. Chambers in *Continuity of English Prose*, Oxford, 1932, lxxv.

¹ Oliver J. G. Welch et al., *A Modern History of Europe*, 195.

united by their common liking for literature and piety."⁵ Some idea of the atmosphere of the Chelsea Casa Giocosa is given in the following lines.

At table a passage from the *Lives of the Saints* or a commentary was read by one of his daughters in monastic fashion. Morning and night prayers were said for the family with certain psalms and collects. On Sundays they all went to Mass and Vespers. More himself spent "the greater part of every Friday . . . meditating on the Passion . . . with prayers and sacred penitential exercises." Every year on Good Friday the family and household staff were assembled for the reading of the Passion and More would afterwards comment on certain passages with a few words of meditation. When he found any of the children sad or crying he would gently take their hands and remind them that the creature cannot fare better than the Creator: "We may not looke at our pleasure to go to heaven in fether beddes, it is not the way."⁶

Like Vittorino da Feltre, More believed in the education of women. The Latin letters of his daughters show the fruit of his efforts.

More added a chapel, a library and a gallery to his home at Chelsea. God, learning and art, in this order of importance, formed the cultured Christian of that time, and these three formed More. The chief contribution of More to art was Hans Holbein. Without More, Holbein would have remained a penniless tradesman at Basle. Through More's assistance at Chelsea and his recommendation at court, he was introduced to Henry VIII and became the artist of the English court.

More advanced the Christian Renaissance of Europe as a scholar, a patron and a writer. At the age of fourteen he entered Oxford. There he mastered Latin language and literature under the guidance of the great humanist, John Colet. Several years later, during his training in law, he studied Greek under Thomas Linaere and William Grocyn. Grocyn had just studied under Politian in Italy, so More profited by first hand contact with the best renaissance scholarship. A mere dilettante's attitude, such as the fantastic Francis I showed, was not good enough for More. In addition to the palpable evidence of classical scholarship shown in his works, for instance, in his *Epigrams* and in the Greek terminology found in *Utopia*, the fact that his learning was recognized and extolled by the foremost scholars of the day, Erasmus, Cochlaeus, Vives, Budee and many others,⁷ sufficiently assures us of his reputation. Colet went so far as to say that More was the one genius of England.

Not content with the literature of the past, More wrote great literature for the present and the future. His *History of Richard III* is acclaimed as "the first modern treatment of a limited period of English history. With it begins modern English historical writing of distinction."⁸ Ascham, writing in the generation after More, says that More contents all men in his narrative. The "humour, warmth and vitality" shown in everything he wrote make his religious, personal and controversial writings, and especially his letters, as fine as

⁵ Erasmus' Letter to Budé quoted by Constant *Reformation in England*, Sheed and Ward, 1932, 228.

⁶ G. Constant, *Reformation in England*, Sheed and Ward, 1932, 229.

⁷ Pastor, *History of the Popes*, St. Louis: Herder, 1910, XII, 26.

⁸ E. W. Chambers, *Continuity of English Prose*, Oxford, 1932, xlviii.

anything in the history of English prose.

Besides his contribution to humanism, More both defended and spread this new learning. An instance of the former is his letter to the Flemish scholar, Dorpius. In this letter he defends Greek studies and Erasmus' humanistic study of the new Testament. Evidence of More's zeal is given by his instruction of his household and his cooperation with William Lilly in translating portions of the Greek anthology in their work, *Pro-gymnastica Thomae Mori et Gulielmi Lilii Sodalium*.

Due to prejudice, most of More's writings have not received the attention which they deserve. However, in spite of prejudice, *Utopia* has won its way into the select shelf of the World's Greatest Literature. *Utopia* was written in Latin and meant for the learned of all Christendom. According to Chambers, *Utopia* is, par excellence, a work of Christendom.

More's words cannot be twisted into a plea for a monopoly of colonial rights for England; if he is staking a claim, it is for the common body of Christendom. For *Utopia* is a work of our common Western European civilization, dedicated to subjects of Charles V, Giles and Busleiden, the Latin text published in six great European cities before it was ever published in England, and translated into German, Italian, and French before, in 1551, the English translation appeared.⁹

Utopia was written for the people of Christendom, in the language of Christendom, about the problems of Christendom. Perhaps only Dante's *Divina Commedia* is greater as a piece of literature that peculiarly belongs to European culture. Here again, More champions England's union with the Christian unity. "The *Utopia*, or Land of Nowhere, by Thomas More was England's first significant contribution to the literature of the Renaissance . . . it is a masterpiece of humanist criticism of man and society."¹⁰

Another fine proof of More's European character is the international nature of his friendships. Erasmus, a very intimate and life-long friend, was a Netherlander. Juan Luis Vives was a Spaniard. Francis Cranefelt, councillor to the emperor Charles I, and William Budee, secretary to Francis I, were friends and faithful personal correspondents of More, ever after they met at the Field of the Cloth of Gold. The Venetian ambassador (1518) to England, in his letter to the Doge, speaks of More as a friend. Another dear friend was the Italian from Lucca, Antonio Bonvisi, who had known Sir Thomas for forty years and who remained faithful to him up to the moment of his death on the scaffold. France, Germany, Venice, Italy, Spain and the Low Countries—More had friends in all of them. Certainly, Sir Thomas must have been more continental than insular, more European than national.

With Sir Thomas More's death, England's cultural union with Christendom was seriously disrupted. Learning was set aside. Individual international friendships, based on common cultural interests, ceased. New literature in the humanistic tradition waned. Both Hollis and Gasquet lament the injury to English Letters.

By killing them (More and Fisher) Henry declared war on

⁹ R. W. Chambers, *Thomas More*, Alden Press, 1925, 142-3.

¹⁰ Henry S. Lucas, *Renaissance and Reformation*, New York: Harpers, 1934, 398.

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EDITORIALS

Declaration On World Peace

A number of months ago a wise man remarked that the greatest calamity which could befall the warring world at that moment would be the sudden coming of peace. And the gentleman was correct. For a peace for which men have not prepared, whose problems have not been thoroughly explored is scarce better than war itself. And at the time of the statement we were NOT prepared for peace. Perhaps, even today we are not much further along the way; but this can be challenged. Significant political conversations have been had since that time; commissions have met and debated; the interest of the public has been somewhat aroused. Whether we have the real solutions or not, we at very least have become "peace-minded."

During the spring and through the hot months of this past summer an enlightened group of representatives of the several faiths of our Western World gathered to accomplish a noble purpose. Laboriously they worked through thousands of pages of plans and statements by great religious leaders of these several faiths, seeking the common denominators for a just and lasting peace. When their research was done, there were seven key principles which could draw the adherence of all of the members of those several faiths. These, together with separate Catholic, Jewish, and Protestant preambles to the seven-point program, were made public in early October. The acclaim which the work of these men has received should be irrefutable proof of the significance of their undertaking. They have prepared a great historical document. It is hoped that their work may not elicit simply words of praise. The actual incorporation of their peace "demands" into the actual settlements is the matter of prime import.

What these men have done is highly significant to the Western World. They have given that world a chance to redeem itself. Time was when the principles of the moral code and the men whose duty it is to interpret them were regularly given a hearing by the Western World, but those days, unfortunately, are long

passed. In recent centuries the West has chosen to be its own arbiter of right and wrong, and divinely given moral and religious principles have been discarded for those of man's making. That the Western World is in the present turmoil, fighting desperately for what it sought to reject but could not escape, is due to modern man's assertion of this "self-sufficiency." The religious leaders are not seeking to dictate the peace; they are not trying to trace postwar boundaries; they know that they are not competent to balance reparations bills; but they are endeavoring—and it is both their right and duty to do so—to bring before the victors those ideas which must underlie every decision of the negotiators of the treaties. It is not mixing religion and politics; it is an attempt to leaven thought with the good sense and the experience of centuries. May their voices be heard. Again we affirm, they have produced a great historical document.

The historian, as he burrows into the written relics of the past, is truly grateful to those men of the age in which he is particularly interested who have had the foresight to preserve those documentary remains of their age. Oftentimes, however, they have done this most carefully and religiously, only to have circumstances of time thwart their best efforts. Fire and flood, the tremblings of the earth, human wantonness have, perhaps, destroyed their archives, scattered their records, and left future generations too much in the dark about vital happenings, significant events, influential personalities.

Not claiming to foresee dire catastrophes, but merely wishing to make doubly sure that a tremendously important document may be preserved THE HISTORICAL BULLETIN reproduces in its pages *The Declaration on World Peace*. We hope that it may not turn into an indictment which future generations will lay on our own. The Western World cannot afford to pass by this other chance to repair the scandal and the damage of its follies. It MUST not. And it is for all of us to work and study and pray to this end.

Catholic, Jewish and Protestant Declaration on World Peace

CATHOLIC PREAMBLE. *We present for the consideration of all men of good will the foregoing postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.*

JEWISH PREAMBLE. *The American Synagogue commends to the attention of its own constituency and to all men of faith the foregoing principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationships, have their sanction in Judaism both Biblical and rabbinic. Judaism's highest goal has ever been "to amend the world through the kingdom of God." The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind.*

PROTESTANT PREAMBLE. *In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the cooperation of all men of good will. We appeal to our constituency to give heed to the foregoing proposals enunciated by Protestants, Catholics and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel.*

1. The Moral Law Must Govern World Order

The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. The Rights of the Individual Must Be Assured

The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

3. The Rights of Oppressed, Weak or Colonial Peoples Must Be Protected

The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial or oppressed peoples toward political responsibility must be the object of international concern.

4. The Rights of Minorities Must Be Secured

National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. International Institutions to Maintain Peace with Justice Must Be Organized

An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfillment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. International Economic Cooperation Must Be Developed

International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. A Just Social Order within Each State Must Be Achieved

Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

“Americanism” II

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The most succinct statement of Americanism is that made by Archbishop John Ireland in his preface to Elliott's *Life of Father Hecker*. In this preface he states that America offers “the fairest conquest for the divine truth.”³⁴ Father Hecker, he tells the reader, “assumed that the American people are naturally Catholic, and he labored with this proposition constantly before his mind. It is the assumption upon which all must labor who sincerely desire to make America Catholic.”³⁵

Preaching before the Catholic Congress in 1889, Ireland had proclaimed:

We should speak to our age — of things it feels and in language it understands. We should be in it, and of it, if we would have its ear. For the same reasons, there is needed a thorough sympathy with the country. The Church of America must be, of course, as Catholic as even in Jerusalem or Rome; but as far as her garments assume color from the local atmosphere, she must be American. Let no one dare paint her brow with a foreign tint or pin to her mantle foreign linings.

In his *Church and Modern Society* Archbishop Ireland elaborates these views on the relationship between the Church and the age, indicating that the Church should adapt herself to the age only in those accidentals which have always changed from age to age and differ from country to country.³⁶ As a plain matter of fact, he states, the age and Church are at war, and both are to blame. The Church has failed to extend a conciliatory hand of friendship when she could. “The age assuredly has its sins and errors, and these the Church will never condone,” but she should take the initiative in accepting what is good in the modern age. Indeed, the Church should take advantage of the age, for it is an age ambitious of knowledge, and the Church has the truth. “It is an age of liberty, civil and political; it is the age of democracy.”³⁸ The Church should take advantage of this liberty and bestir herself to win converts. “Let us not, then, stand isolated from it,” he concludes.

Our place is in the world as well as in the sanctuary; in the world, wherever we can prove our love for it or render it a service. We cannot influence men at long range; close contact is needed. Let us be with them in the things that are theirs — material interests, social welfare, civil weal — so that they may be with us in the things that are ours — the interests of religion. Let us be with them because their interests are ours, and ours are theirs, because nature and grace must not be separated.³⁹

And America is the land where the Church can best prosper if she will be active. This paragraph more or less summarizes the content of many of his speeches on America and the Church.

As Catholics, we have reason to rejoice in the unparalleled development of the Holy Church and in the growth of the numberless institutions that she has founded. Let us be ever ready to proclaim our deep indebtedness to America, under whose

protecting flag alone such development could have taken place. We thank thee, America, for all thy favors, and chiefly for thy sweet liberties, which never check but ever encourage antive effort and growth in men and institutions! The Catholic Church grows rapidly in America, because America allows her to put forth all her energies, and to be all that she professes herself capable of being.⁴⁰

The stand of the American hierarchy in general was well stated in the Pastoral Letter of 1884.

A Catholic finds himself at home in the United States; for the influence of the Church has constantly been exercised in behalf of individual rights and popular liberties. And the right-minded American nowhere finds himself more at home than in the Catholic Church, for nowhere can he breathe more freely that atmosphere of Divine truth, which alone can make him free.

To prevent any misunderstanding, this sentence is immediately added:

We glory that we are, and with God's blessing, shall continue to be, not the American Church, nor the Church of the United States, nor a Church in any other sense exclusive or limited, but an integral part of the one, holy Catholic and Apostolic Church of Jesus Christ, which is the Body of Christ, in which there are no distinction of nationalities;—in which we are all one in Jesus Christ.

There can be no doubt that followers of Father Hecker showed only the zeal and wisdom that missionaries have always shown in their desire to take the good out of the age and to avail themselves of the opportunities they were offered for missionary activity. In this they were following the long established traditions of the Church and “the pope of the age,” Leo XIII, whose main object was to point out the errors of the age while adopting all its achievements.

But Americanists ventured on thinner ice when they undertook a discussion of “active” and “passive” virtues and condemned, sometimes with restraint, but sometimes rather bluntly, the meditative life. Archbishop Keane, for example, insisted that “Virtue means manliness; it means energy of resolution spurred on by hope. The best things are ahead; push on toward them.”⁴¹ It was not a denial of the teaching of the Church on prayer and meditation and the religious life as much as it was a glorification of the active life. Many times the opponents of Americanism could quote isolated sentences to indicate that its supporters were rashly treading on dangerous ground, if they were not actually heretical. But the complete writings of any American member of the hierarchy prove that none intended to take the stand imputed to him by his opponents. This paragraph from Archbishop Ireland is typical, the last sentence often being quoted by itself, with a consequent misrepresentation of his teaching.

(Father Hecker) laid stress on the natural and social virtues. The American people hold these in highest esteem . . . It will be a difficult task to persuade the American that a church which will not enforce those primary virtues can enforce others which she herself declares to be higher and more arduous, and as he has implicit confidence in the destiny of his country to produce a high order of social existence, his first test of a religion will be its powers in this direction . . . The Church is nowadays called upon to emphasize her power in the natural order. God forbid that I entertain, as some may be tempted to suspect me of doing, the slightest notion that vigilance may be turned off one single

³⁴ p. x.

³⁵ p. xi.

³⁶ Archbishop Ireland uses language quite similar to that of Leo XIII in many of his encyclicals. Moreover, in one of his addresses he presents the pope as “the pontiff of the age” who speaks to the age in its own language, who approves all good things in modern society while he condemns its errors.

³⁷ Vol. I, p. 112.

³⁸ *Ibid.*, p. 116.

³⁹ *Ibid.*, pp. 119-20

⁴⁰ *Ibid.*, pp. 238-39

⁴¹ *Onward and Upward*, p. 265

moment from the guard of the supernatural. For the sake of the supernatural I speak. And natural virtues, practiced in the proper frame of mind and heart, becomes supernatural. Each century calls for its type of Christian perfection. At one time it was martyrdom; at another it was the humility of the cloister. Today we need the Christian gentlemen and the Christian citizen. An honest ballot and social decorum among Catholics will do more for God's glory and the salvation of souls than midnight flagellations or Compostellan pilgrimages.⁴²

As a result, Archbishop Ireland insisted, there is need for individual action on the part of Catholics. There is need of more frontiersmen in the Church, so to speak. "We sometimes rely far more upon God than God desires us to do, and there are occasions when a novena is the refuge of laziness or cowardice. God has endowed us with natural talents, and not one of them shall be, with His permission, enshrouded in a napkin. He will not work a miracle, or supply grace, to make up for our deficiencies. We must work as if all depended on us, and pray as if all depended on God."⁴³

Results of the Practice

There is no doubt that American Catholics, following Father Hecker did lay disproportionate emphasis on the active life and on individualism within the Church—a characteristic of the country and of the age.* But they never went to the extremes that the French thought they did. It was clearly a case of mutual misunderstanding, and the Americans must bear their share of the blame for such misunderstanding.⁴⁴ Such men as Ireland and Keane were anxious to have their American way of life adopted throughout Europe. As Frenchmen misjudged Catholics in this country without attempting to understand their background and their environment, so the Americans could not see why the relationship existing between the Church and State in America could not be imposed on all countries.

They proposed that Catholics of Europe hold meetings with other Christian sects, modelled after the Parliament of Religions held here in connection with the Columbian Exposition of 1892. In America such a gathering in no way implied that the Church was willing to compromise articles of faith to effect a union of all Christian religions; but in France such activity would no doubt have been looked upon as "letting down the drawbridges" to Protestants, as Maignen put it.⁴⁵

Archbishop Keane laments the way America is misunderstood by France where any sympathy with modern civilization is looked upon as being Voltairean.⁴⁶ "And so," he concludes, "our American, although laudably ready to thrash any man who should accuse him of

deviating in the least from the Church's teaching, has but a poor chance for reputation of orthodoxy, since the survivors of this school have pinned on to him the label of Liberalism."⁴⁷ Again, he complains: "When we studied the map of Europe we saw it marked with little divisions. Lines cross and re-cross it in all directions—lines that indicate not merely territorial boundaries but jealousy and expressed in God knows how many millions of men armed to destroy the world."⁴⁸ To which Maignen answers with French indignation: "These, Monsignor, are the frontiers of our fatherlands; they mean something higher than jealousy and hatred and hostility and division of hearts, for they mark the limits of the heritage of our sires, of the hearth of the great family that means nation, of the earth where our cradles stood and where our graves will be dug."⁴⁹

American Catholics were so convinced of the healthy condition of the Church in this country and so optimistic of her future that they simply could not understand why the typically American clergyman was not respected and imitated in Europe. Impishly, like a youngster who has finally reached the independence of young manhood, Americans poked fun at European Catholics for what seemed to be endless squabbles among themselves and with other religions. Typical of this attitude is the editorial comment of the *Catholic World* stating that "It is interesting to see old Dame Europe going to school again, to learn the newest thing from the American schoolmaster."⁵⁰

Despite such occasional utterances and attempts to transplant American institutions to Europe, it must be remembered that the crisis of Americanism in France had little to do with things American. The crisis, it is true, was started by Abbé Klein's translation of the *Life of Father Hecker*, but when once the struggle got under way Americanism was only a term used to cloak a bitter dispute which had lain dormant among the churchmen of France since the time of Lammenais.

One group, termed by their opponents "réfractaire", tended to identify Catholicism with the *ancien régime* and to reject everything modern as being hostile to Catholicism. The others, followers of Montalambert, Lacordaire, and Lamennais, wanted to adapt the Church to the age. Some of these were only moderate "Americanists", but many went to the extreme of Modernism.⁵¹ The latter group clamored for approval of Americanism by the pope to bolster up their claims; the former worked for its condemnation. Pope Leo XIII refused to condemn Elliott's *Life of Father Hecker*;⁵² moreover, he consistently refused to condemn the activity of typical "Americanists" in this country.

⁴² Preface to the *Life of Father Hecker*, pp. xi-xii.

⁴³ *Ibid.*, p. xiii

⁴⁴ This is not to excuse the French who made no attempt to understand the peculiar conditions in America, but judged American Catholics activity by the French standards.

⁴⁵ "Imprudent" is the word Pope Leo XIII used in referring to the proposal to hold such a Congress in France.

⁴⁶ *Catholic World*. Vol. LXVI. March, 1898, p. 727

*Editor's Note: The life of Father Hecker, referred to by Doctor Neill in an earlier part of this article, has been recently published. The book, by Katherine Burton, is entitled *Celestial Homespun*; it is reviewed in the Book Review section of the present issue.

⁴⁷ *Ibid.*, p. 728

⁴⁸ Address before the *International Scientific Congress of Catholics* held at Brussels in Sept. 1894. Quoted in Maignen, *Op. cit.*, p. 225.

⁴⁹ *Ibid.*, p. 226.

⁵⁰ Vol. 68, Dec., 1898, p. 421

⁵¹ Cf. Houtin, *Americanisme* and his *Crisis Among the French Clergy*.

⁵² *Univers*, June 4, 1898

Select Bibliography

Greek and Roman History

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Author's Note. A select bibliography is always difficult to compile. The range of readers of the HISTORICAL BULLETIN is so wide that it was difficult to settle upon a principle of selection. The following "selection" is offered timorously as "highly useful." More popular and less specialized works have usually been chosen over those which are more definitive and scholarly. It is hoped that the non-specialist in Greek and Roman history will find the following works useful both for studying and teaching.

1. GENERAL ANCIENT HISTORIES

Rostovtsev, M. I.: *A History of the Ancient World*. 2 vols. Oxford Press. 1930. Vol. I. *The Orient and Greece*. Vol. II. *Rome*. pp. 846. \$5.00 ea.

The author is probably the greatest of the contemporary students of ancient Mediterranean civilizations. The emphasis is largely along Professor Rostovtsev's line of researches; namely, social and economic. The works are especially good for detailed and interesting sidelights and interpretations. This work is a "must" for any first class college or high school library.

Trevelyan, A. A.: *History of Ancient Civilization*. 2 vols. Harcourt Brace. 1936, 1939. Vol. I. *The Ancient Near East and Greece*. Vol. II. *The Roman World*. pp. xx + 586; xviii + 818. \$3.50, \$4.00

Less inspired and interesting than Rostovtsev, but probably the most valuable two-volume ancient history for reference purposes. The bibliography contained in the two volumes is probably the most convenient bibliography of ancient history to be found.

Breasted, J. H.: *Conquest of Civilization*. Harper's. rev. ed. 1938. pp. xii + 670. \$4.00

Excellent one-volume history. Contains much interesting detail and can be used as collateral reading for high-school students.

Ogden, C. K. (ed.): *History of Civilization*. Many volumes. Knopf.

Most of the works in this series are translations from the French. All these works are relatively brief, but they furnish excellent studies of various phases of Greek and Roman history. Some of the most valuable are listed separately in the following sections. Every student and teacher of history should examine the complete list of this series.

Editor's Note: This bibliography is the first of a series which will appear regularly in the pages of THE HISTORICAL BULLETIN. Articles on Medieval History and South American History will follow soon.

Cary, Max (ed.): *Macmillan's History of the Greek and Roman World*. 7 vols. Macmillan. 1939 ff.

A series by leading English and American scholars. Brief, clear, and authoritative.

II. HISTORIES OF GREECE OR ROME

Bury, J. B.: *History of Greece to the Death of Alexander the Great*. Macmillan. 1922. pp. 909. \$3.25

This is the standard history of Greece with the emphasis mainly on political history. A cheaper edition (\$1.45) may be found in the Modern Library Series. Since the price is so reasonable, several copies should be available in every high school or college library for use by both students and teachers.

Cary, Max: *A History of the Greek World from 323 to 146*. pp. xvi + 448. \$4.40

This is one of the seven volumes of *Macmillan's History of the Greek and Roman World*. It is probably the only satisfactory history of the Hellenistic Age which has appeared. About one-half of the book is taken up with social, economic, and cultural history. Together with Bury it might be said to form the most satisfactory two-volume history of Greece.

Botsford, G. W., and Robinson, C. A.: *Hellenic History*. Macmillan. 2nd ed. 1939. pp. xiv + 398. \$4.50

Probably the best one-volume history of the whole period of Greek history from the beginnings to 146. This history suffers in clarity and interest because of over-condensation, but will be found sufficiently readable by college students or better.

James, H. R.: *Our Hellenic Heritage*. 2 vols. in 1. Macmillan. 1927.

The purpose of this author was to acquaint his readers with Greek history and civilization. The book is written in a very charming and interesting style, and all the aspects of Greek civilization are treated along with the history. Sections on the works of Homer, mythology, architecture, sculpture, and the Greek drama make it an extremely valuable book for collateral reading. Even mediocre high school freshmen seem to enjoy the book.

Cary, Max: *History of Rome To the Reign of Constantine*. Macmillan. 1935. pp. xvi + 820. \$3.50

In this bibliographer's opinion this is the most useful one-volume history of Rome in existence. The author's vast erudition, his insight into causes and events, and his interpretations are extremely instructive. However, the author's peculiarities of style and his frequent allusions to "parallels" culled from the whole of human history make this book difficult save for the more advanced college undergraduate.

Boak, A. E. R.: *History of Rome to 565 A. D.* Macmillan. rev. ed. 1929. pp. xx + 476. \$3.75

Beyond doubt this is the most successful college history text in Roman history. It also can be recommended for collateral reading by high school students.

Frank, Tenney: *History of Rome*. Holt. 1923.

Although a general history, its particular value lies in the weaving in of the details of economic and social history. Professor Frank, together with Rostovtsev, are the leading scholars writing on Roman economic history in English.

Baker, G. P.: *Twelve Centuries of Rome (753 B.C. to 476 A.D.)*. Dodd. 1934. pp. xx + 557. \$2.25.

The closest approach to a good popular history of Rome. The author has written several other works on Augustus and Constantine which might be examined.

Whibley, Leonard (ed.): *Companion to Greek Studies*. Macmillan. 4th rev. ed. pp. xxxviii + 790. \$8.00

A very useful aid which covers almost every phase of Greek civilization and history. Valuable for reference.

Sandys, J. E. (ed.): *Companion to Latin Studies*. Macmillan. 3rd rev. ed. 1923. pp. xxxvi + 892. \$9.25

The equivalent of Whibley for Roman history and civilization.

III. SOURCE COLLECTIONS

In addition to the various translations published separately in the Loeb Classical Library, Bohn Classical Library, Everyman's Library, and others, we have the following selections which are valuable. An excellent list of the best translations can be found in the bibliographies of Trever's *History of Ancient Civilization*.

Howe, G., and Harrer, G. A.: *The Spirit of the Classics*. 2 vols. Harper. 1924. Vol. I. *Greek Literature in Translation*. Vol. II. *Roman Literature in Translation*. pp. xiv + 642; xiv + 630. \$3.50, \$3.50

Although this collection is primarily concerned with literature rather than with history, it gives for that reason many useful selections which illustrate cultural and social history which the especially historical selections do not give.

Davis, W. S.: *Readings in Ancient History*. 2 vols. Ginn. 1913. pp. xvi + 360; xvi + 412. \$1.40 ea.

This is the old stand-by collection of sources for Greek and Roman history which has been used extensively for the past thirty years.

Botsford, G. W., and Sihler, E. G. (eds.): *Hellenic Civilization*. Columbia University Press. 1915. \$4.50

A more advanced source collection which almost becomes a handbook to the study of Greek history.

Godolphin, F. R. B. (ed.): *The Greek Historians*. 2 vols. Random House. 1942. pp. xxxviii + 1002; 964. \$6.00 set

This is a very handy collection of the writings of the chief Greek historians whose works are extant. Contained are the histories of Herodotus, Thucydides, Xenophon, and Arrian together with Aristotle's *Constitution of Athens*. It is hoped that Random House will be soon forthcoming with a similar collection of Roman historians.

IV. WORKS ON PHASES OF GREEK HISTORY

The following is purposely designed for the beginning student. The works mentioned are usually brief and fairly inexpensive.

Cary, Max, and Warmington, E. H.: *Ancient Explorers*. Dodd. 1929. pp. ix + 270. \$4.00

An interesting and informative book on a phase of ancient history usually little realized. There were explorers among the Greeks and Romans. This book gives a brief introduction into this topic for both the Greek and Roman periods.

Dickinson, G. L.: *The Greek View of Life*. Odyssey Press. 7th ed. 1941. pp. 261. \$1.00

Many essays are contained here which try to give life as it was viewed by the Greeks. Certain phases are perhaps distorted, but it remains on the whole an invigorating book. The teacher should be cautious in placing this book in the hands of immature students.

Ferguson, W. S.: *Greek Imperialism*. Houghton. 1913. \$3.00

A very informative book which will help give meaning to the endless wars in Greek history.

Ferguson, W. S.: *Hellenistic Athens*. Macmillan. 1911. \$3.75

Advanced but readable. It helps to give an insight into the Hellenistic Age.

Fowler, H. N., Wheeler, J. R., and Stevens, A. P.: *A Handbook of Greek Archaeology*. American Book Co. 1909. \$2.40

Usually considered as the best short introduction to Greek archaeology. Very readable and can be used by high school students.

Fowler, W. W.: *The City-State of the Greeks and Romans*. Macmillan. 1893. \$2.00

Old but the student might as well read in the original and *in extenso* the source from which most texts of the last forty years have taken their main interpretations of the ancient city-state

Glover, T. R.: *From Pericles to Philip*. Macmillan. 1917. \$4.00

A very interesting and informative collection of essays. Can be read and will be interesting to almost any student from the upper years of high school on.

Glitz, Gustave: *Ancient Greece at Work*. Knopf. 1926. pp. xii + 402. \$5.00

One of the best of the *History of Civilization* series. Readable and is the only history of Greece in English.

Glitz, Gustave: *The Greek City and Its Institutions*. Knopf. 1930. pp. xx + 416. \$5.00

Also one of the *History of Civilization* series. One of the books on Greek political life which is informative besides being clear and interesting.

Gulick, C. B.: *The Life of the Ancient Greeks*. Appleton. 1902. \$2.50

A standard more advanced work. T. G. Tucker's *Life in Ancient Athens* is much more readable for high school students while W. S. Davis' *A Day in Old Athens* is specially designed for high school reading.

Livingstone, R. W. (ed.): *The Greek Genius and Its Meaning to Us*. Oxford. 2nd ed. 1915. \$2.50

Valuable especially for its use of the sources.

Livingstone, R. W. (ed.): *The Legacy of Greece*. Oxford. 1921. \$2.50

A series of essays on the various aspects of Greek civilization.

Rostovtsev, M. I.: *Social and Economic History of the Hellenistic World*. 3 vols. Oxford. pp. 1478 set. \$30.00 set

A very expensive but excellent social and economic history of the Hellenistic Age.

Seiple, E. C.: *Geography of the Mediterranean Region: Its Relation to Ancient History*. Holt. 1931. pp. viii + 737. \$4.00

Probably the best of the studies of historical geography for Greek and Roman history.

Wright, W. C. F.: *A Short History of Greek Literature from Homer to Julian*. American Book Co. 1907. \$1.80

The most convenient short history in English for Greek literature.

Zimmern, A. E.: *The Greek Commonwealth*. Oxford. 5th ed. 1931. pp. 472. \$3.75

The classic exposition of the Greek political system.

V. WORKS ON PHASES OF ROMAN HISTORY

Bailey, C. (ed.): *The Legacy of Rome*. Oxford. 1923. \$3.00

One of the "Legacy" series. A collection of essays on various aspects of Roman civilization.

Baynes, N. H.: *The Byzantine Empire*. Holt. 1926. pp. 128. \$1.00

A small volume belonging to the Home University Library but which contains a wealth of clear concise information.

Chapot, V.: *The Roman World*. Knopf. 1928. pp. xx + 444. \$6.50

An excellent survey and analysis of the life, politics, and organization of the Roman Empire.

Duff, J. Wight: *A Literary History of Rome from the Origins to the Close of the Golden Age*. Scribner. 1928. pp. xvi + 695. \$2.75

.....: *A Literary History of Rome in the Silver Age*. Scribner. 1927. pp. xiv + 674. \$5.50

These two volumes furnish one of the best literary histories of Rome in any language.

Frank, T.: *Economic History of Rome*. Johns Hopkins. 2nd ed. 1927. pp. xi + 519. \$3.00

The best short economic history of Rome especially under the Republic.

Frank, T.: *Roman Imperialism*. Macmillan. 2nd ed. 1925. \$3.00

Gives interesting insights into the policies which underlay Rome's wars and conquests and therefore should be read.

Greenidge, A. H. J.: *Roman Public Life*. Macmillan. 1911. \$4.00

A detailed handbook of Roman political forms and institutions. A very thorough and valuable study though not too interesting.

Homo, L.: *Roman Political Institutions*. Knopf. 1929. pp. xviii + 403. \$5.00

Another of the *Rise of Civilization* series. An excellent study of Roman political institutions which is at the same time interesting.

Johnston, H. W.: *Private Life of the Romans*. Scott. rev. ed. 1932. pp. 430. \$2.25

An excellent brief work especially designed for high school students but could also be used by college students. The works of Friedlander, which are considered more authoritative, are also less readable.

Lot, F.: *The End of the Ancient World*. Knopf. 1931. pp. xxvi + 454. \$5.00

An excellent inquiry into the conditions of the end of the Roman Empire. Lot incorporates the best work of the European scholars and thus presents a brief but carefully analytic study of the period.

Louis, P.: *Ancient Rome at Work*. Knopf. 1927. pp. xx + 424. \$5.00

A fairly good survey of Roman economic history. Though not as detailed as Frank, it is shorter and better adapted to less mature students.

Marsh, F. B.: *The Founding of the Roman Empire*. Oxford. 2nd rev. ed. 1927. pp. xii + 314. \$3.50

This is the most careful yet brief study of the transformation of Republic into the Empire in English.

Parker, H. M. D.: *The Roman Legions*. Oxford. 1928. pp. 292. \$5.00

The standard study of the Roman army in English.

Rostovtsev, M. I.: *Social and Economic History of the Roman Empire*. Oxford. 1926. pp. xxvi + 696. \$15.00

A very valuable survey of the economic history and conditions in the Roman Empire. The last chapter, which contains Professor Rostovtsev's theories on the decline and fall of Rome are especially interesting and valuable.

Should there be a sufficient number of demands for the above Bibliography of Ancient History, we will be glad to furnish them at a very reasonable price. All orders for additional copies should reach us before February 1, 1944.

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More and Christendom

(Continued from page thirty)

scholarship, and he dealt to it such a blow that it was not until more than a century later that English scholars were to be able to bear comparison with the scholars of the Continent.¹¹

In my opinion, Professor Phillimore is amply justified in his assertion that the Humanist movement in England was arrested by the death of Sir Thomas More, and the religious revolution that followed it, until the time of Dryden, more than a century later.¹²

More and Political Unity

Christendom in the fifteenth and sixteenth centuries was not conspicuous for its political unity. Hardly had Catholic England and Christian France ended the Hundred Years War, when Swiss, Burgundian and Frenchman were killing each other in a dispute over Franche Comte. Even Popes, Adrian VI and Julius II, had armies and waged wars on their Christian neighbors. Francis I did not hesitate to call on the infidel Moslem for aid during his many wars with Charles V. The Holy Roman Empire was torn by the Knights' War (1522) and the Peasants' Revolt (1526). While Bourbon was sacking Rome with his Spanish troops, Gustavus Vasa was confiscating Church lands in Sweden. Surely, the Christian political unity was not made too much of.

Yet, in spite of the intra-Christian, suicidal wars, there were a few indications that some vestiges of this unity remained. There was still some feeble recognition of the Roman Pontiff. There was still some talk of a Crusade against the Turks. And there were still a few men like Sir Thomas More, who were still hoping and praying for a united Europe at peace with itself. Sir Thomas' chief contribution to European political union was his efforts for peace. He was disgusted with:

the endless wars, the faithless leagues, the military expenditures, the money and time wasted upon instruments and means of offence, to the neglect of all social improvements, trains of idle serving men, broken and disabled soldiers turning to theft, husbandry broken up, villages and hamlets depopulated to feed sheep, agricultural labourers turned adrift, justice proud of its executions, and wondering that theft multiplied faster than the gibbet.¹³

He cooperated whole heartedly with Erasmus in order that "these insane and wretched wars would end, and rulers would turn their minds to making their age illustrious by the arts of peace."¹⁴ In April, 1516, Erasmus dedicated to King Charles *The Institute of the Christian Prince*, "a plea for peace, arbitration, mercy to the poor, the fostering of learning—but above all, for peace."¹⁵ In November of the same year, More supplemented the work of Erasmus with his *Utopia*, which is also a plea for peace. In contrast to Wolsey and Henry VIII, More was always opposed to war. Unfortunately, he was not powerful enough to prevail over the two. As time went on, "peace became the passion of his life: Peace between Princes, and Peace in the Church, without which Europe could expect nothing but generations of warfare."¹⁶

This passion for peace reveals itself in 1528 in the following conversation with his "son Roper":

Now, would to our Lord, son Roper, upon condition that three things were well established in Christendom, I were put in a sack and here presently cast into the Thames.

* * *

In faith, son they be these, the first is, that whereas the most part of Christian princes be at mortal war, they were all at universal peace. The second, that where the church of Christ is at this present more afflicted with many errors and heresies, it were well settled in perfect uniformity of religion. The third, that where the matter of the King's marriage is now come in question, it were to the glory of God and quietness of all parties brought to a good conclusion.¹⁷

More did not have much chance to extend European peace in a practical way until 1529 at Cambrai. What More's part was in that work, was difficult to discover, but Cambrai did insure a few years of peace for England and Europe.

The deaths of More and Fisher hastened England's break with the European polity, which bound the Christian nations by their allegiance to the Pope. From then on Paul III openly condemned Henry VIII and ousted him from the Christian commonwealth.

Europe rang with grief and indignation on hearing of these judicial murders. (More and Fisher) Nowhere was the excitement greater than in Rome; Paul III, with characteristic caution despite the pressure on the part of the Imperialists, had acted hitherto with restraint towards Henry VIII. . . . It was on the 26th of July, when a letter from the French nuncio announced in Rome the death of "the martyrs of the supremacy." The Pope's anger knew no bounds. He at once conveyed the tidings to the Cardinals, and invoked by briefs on the same day the help of the Christian princes . . . the Pope now recognized the necessity of 'using the branding iron' and declaring worthy of deposition the King who for more than two years had been living under excommunication, as a heretic schismatic, notorious adulter, open murderer, sacrilegious despoiler, destroyer and transgressor against the majesty of God.¹⁸

Nor were the Christian princes drawn into closer union with England by More's death. Francis I, on numerous occasions, blamed these acts of tyranny.¹⁹ Charles V "would rather have lost the best Citty of our Dominions, than have lost such a worthy counsellor."²⁰ Reginald Pole said: "From that day forward the king's name was held in shame and ignominy by all the Christian princes and nations."²¹

Besides being a promoter of the cultural and political unity of Europe, Sir Thomas More was, preeminently, the champion of the basic unity, the religious unity of Christendom. For this he lived; for this he died. In life, he upheld Christian unity as a confessor, a reformer and an apologist. Finally, in death, he defended it as a martyr.

More and Religious Unity

He was a man of prayer. His prayer saved Roper from Lutheranism.²² His daughter, Margaret, when already marked by death, was, "contrary to all expectations, by her father's prayer miraculously recovered."²³

¹¹ Christopher Hollis, *Thomas More*, 245.

¹² Cardinal Gasquet, Introduction, *The Last Letters of Blessed Thomas More*, xiii.

¹³ Thomas More, *Utopia*, quoted by Brewer *Reign of Henry VIII*, I, pp. 288-92.

¹⁴ Erasmus, Dedication of great edition of St. Jerome to Archbishop Warham.

¹⁵ Chambers, *Thomas More*, p. 121.

¹⁶ Chambers, *Thomas More*, Alden Press, 1935, 165.

¹⁷ William Roper, *Life of Sir Thomas More*, London: E.E.T.S., Oxford, 1935, 24-5.

¹⁸ Pastor, *History of the Popes*, XII, St. Louis: Herder, 1910, 26.

¹⁹ *Analecta Bollandiana*, Vol. XII, p. 206.

²⁰ Roper, *op. cit.*, 54-5.

²¹ *Analecta Bollandiana op. cit.* (Fisher).

²² Chambers, *Thomas More*, 32.

²³ Roper, *op. cit.*, 30.

More blended asceticism with genuinely loving kindness, as all the members of his household, besides many others, testify. He was thoroughly unselfish, never accepting a gift for services, and often remitting fees for poor clients. As Sir John Harington said of him sixty-one years later, he was a "worthy and uncorrupt magistrate." With his Lord, he could say: "Who of you can convince me of sin." Like Him, he also bore his passion in the tower and on the scaffold with cheerfulness and fortitude.

Forty years before the Council of Trent, More was proposing measures, such as the proper training of priests, which would later be the life of the Counter-Reformation. He endorsed Erasmus's satire on the clergy and inserted some satire in his *Utopia*, because he wished to arouse the clergy to purify themselves.

In 1521, Henry VIII wrote *Assertio Septem Sacramentorum* in answer to Luther's *Babylonish Captivity of the Church*. Luther wrote "a counter-reply of unspeakable coarseness and obscenity." Henry then employed Thomas More and John Fisher to compose fresh refutations of the reformer. Here began More's work as an apologist.

In the next thirteen years More had to add to his duties as Privy Councillor, as Chancellor of the Duchy of Lancaster, and later, as Lord High Chancellor, the painstaking work of a controversialist. Moreover, "More's was about the only pen at the service of the Church to do battle in the vernacular against heresy."²⁴

In answer to Luther, More used the name of "one Gulielmus Rosseus onely, suppressing his owne name." "In which aunswere, beside the deepe and profounde debating of the matter itself, he so dresseth him with his own scoffing and jesting rhethoricke." He gave kind for kind: "Responde stulto secundum stultiam ejus."²⁵ Hollis defends More's tactics: "all that More was concerned to do was to show that Luther was a man of so muddled and unbalanced a mind that there was no cause to pay respect to his denunciations. More's method is simply to take passage after passage from Luther and to show that by the ordinary rules of logic the conclusion does not follow from the premises."²⁶

In 1525, More wrote a treatise against John Bugenhagen of Pomerania, "one of Luther's Standardbearers in Germanie, in which he bitterly attacked Luther and his followers for their share in the Peasants' Revolt (1525).

In *Quoth He and Quoth I*, published in 1528, More begins his controversial work proper. He defended the Catholic stand on such matters as the Bible, Apostolicity, etc. In particular, he reproved "William Tindall's adulterate and vitiate translation of the newe Testament." Tyndall answered and More came back with his *Confutation of Tyndale's Answer* (1532). So effectively did More reply this time that Tyndale went so far as to deny that he had written what he had written.

Simon Fish's *Supplication of Beggars*, a savage attack on the Church, was met by More's *Supplication of Souls*. More also exposed a false theory of the Church which was advanced by an Augustian Prior of Cambridge, Friar Barnes. His first work of this kind after his resignation from the Chancellorship was an open letter to one of Tyndale's followers named Frith. The next work was an answer to *Supper of the Lord* (1533). *Debellacyon of Salem* (1533) was More's answer to Christopher St. German, whom More had Exposed in his Apology (1532). The last work of England's apologist was *Dialogue of Comfort against Tribulation* (1534). It is not controversial, but was meant to prepare Englishmen for the troubles to come.²⁷ More himself was soon to seal with his death what he had professed with his life.

"The separation of England from the Holy See was the result of the sensual passion and autocratic temper of the sovereign." Henry VIII's desire for a male heir and his passion for Anne Boleyn led him to seek a divorce from his wife, Queen Katherine. In spite of the clever diplomacy, the statecraft, the delays, the pressure brought to bear on Rome, Pope Clement VII would not annul Henry's marriage. Henry, a Tudor absolutist, took matters into his own hands. If the Pope would not grant his wish, he would make himself pope. "The Parliament of 1534 transferred the power of jurisdiction, hitherto exercised by the Pope, to the King." Thus England, after 1000 years of union, was wrenched from Christendom.

Amongst the few who resisted Henry's assumption of supremacy was Thomas More. Already in 1528, More, as we saw in the conversation with Roper inserted above, was fearful about the outcome of the divorce suit. Henry had questioned More and found him unfavorable to his own designs. The confirmation of the divorce by a man who was as highly respected as More, would certainly prove of great assistance. Consequently, Henry played a trump card. He made More the Lord High Chancellor. But Henry had underrated More's loyalty to Christendom. Not even the highest position in the realm could make More waver in his allegiance to God and his conscience.

After the Act of Supremacy (1531), More realized that his present position was precarious in the extreme and, therefore, resigned the Great Seal (1532). The next year he was absent from Anne Boleyn's coronation. Henry kept pressing More to consent to the Articles. Discreetly and quietly, but none the less firmly More refused. On April 13, 1534, he was called before the Lords at Lambeth. "It was a great crisis in English history, the first overt and total renunciation of the authority of the Sovereign Pontiff and separation from the rest of Christendom."²⁸ More was asked to take the oath of allegiance to the Act of Succession. But More, as he himself said: "I could not swear without jeopardizing of my soul to perpetual damnation." When told that the great Council of the realm had sworn, More

²⁴ James J. Daly, "More, The Spiritual Writer," *The Cheerful Ascetic*, New York: Bruce, 1931, p. 59.

²⁵ Harpsfield, *Life of More*, ed. by E. V. Hitchcock and R. W. Chambers, E.E.T.S., 1932, 106.

²⁶ Hollis, *Thomas More*, 104.

²⁷ Harpsfield, 133.

²⁸ Brigett, *Sir Thomas More*, Burns and Oates, 1891, 352.
(Please turn to page forty-one)

Bec and Its Influence

(Continued from page twenty-eight)

second exile caused by his refusal to waver the least bit from what was right. In 1105 Henry threatened with excommunication, sued for peace, and in 1107 the question of investitures was settled for England. This was one of the greatest of Anselm's achievements in the realm of politics, and because of it he could peacefully return to England to live the last two years of his life.

It has been said, and with much truth, if properly understood, that "Anselm was simply a papist." By this is meant that he was as faithful to the pope as the pope himself could be. He absolutely could not be forced by any coercion, for any gain, for life itself, to act against the pope and the rights of the Church.

In tracing the work of the sons of Bec in the Archiepiscopal See of Canterbury we find another outstanding character in Theobald. He was fifth abbot of Bec and Archbishop of Canterbury from 1138 to 1161. He supported Stephen in the long civil war, and like Anselm, was exiled for going to Rome without the king's consent. He was reconciled in 1148 and thenceforth spent all his efforts in preserving good feeling between Church and state.

These three great men who did so much to keep England in union with the See of Peter are, of course, only the most shining lights. There were many other sons of Bec and pupils of Bec who held great offices, especially in the church, during this same period. First among these is Pope Alexander II, the immediate predecessor of Gregory VII. Alexander was a pupil of Lanfranc's at Bec, and in 1071 he had the great pleasure of bestowing the pallium on his former master. Next in order comes a host of bishops and abbots: Gundolf, Ernest, and Ralph, Bishops of Rochester; Guitmund, bishop of Aversa; Henry, prior of Christchurch; Paul, abbot of St. Albans; Gilbert Crispin, abbot of Westminster. Most of these were students at Bec during Lanfranc's priorship.

Intellectual Influence

As we pass from the political influence and contributions which Bec made, to the intellectual influence of this famous monastery, a few words of introduction are needed. It must always be kept in mind that the influence of any person, school, movement or age is something that cannot be grasped, handled, measured and weighed as if it were a material object. It cannot even be limited in any exact way to any definite place or time, since one single person may carry away this spirit to a far off land and there diffuse it widely. I do not mean to imply that this is what actually happened in the case of Bec, but I do wish to make it clear that what shall be set forth here is no pretence to give fully the intellectual influence of Bec in the eleventh, twelfth, or later centuries. The best that can be done is to present the cold facts of men's works and the estimation of those works in the minds of men who should be competent judges.

Professor Haskins begins his account of Bec by making the statement that: "North of the Alps, but still under Italian influence, the most famous intellectual

centre of the later eleventh century was Bec."² This, then, will give us sufficient confidence to describe the actual intellectual output of Bec as it can be measured by the greatness of men and of their works.

First in course of time at least, though Anselm would certainly challenge us if we said in degree of intellectual influence, was Lanfranc. We have already said something of Lanfranc's fame for learning even before he came to Bec. He drew to Bec scholars from all of Europe. In early life he had studied at Pavia civil law as well as the canon law of the Church. He drew many scholars to his school at Avranches. While at Bec he wrote the *Constitutiones of Lanfranc* which deals with the charge of the oblates and young novices. Chief among his works is his *De Corpore et Sanguine Domini Nostri*, written in defense of the Eucharist against Berengarius of Tours. It is from this work that we have the word *Transubstantiation* since here it was first used. More space cannot well be given to Lanfranc, but his influence can be summed up in the words of John Richard Green who said, when speaking of the influence of Lanfranc's work at Bec: "His teaching raised Bec in a few years into the most famous school of Christendom. It was in fact the first wave of the intellectual movement which was spreading from Italy to the ruder countries of the West. The whole mental activity of the time seemed concentrated in the group of scholars who gathered around him; the fabric of the canon law and of medieval scholasticism with the philosophical scepticism which first awoke under its influence, all trace their origin to Bec."³

To Anselm has often been applied the title "father of scholasticism." This leads us naturally to a discussion of Anselm as a philosopher and theologian; all we need do to prove that he covered the whole field of theology and philosophy is to enumerate his various works:

Monologion—on the nature of God—composed at Bec.

Proslogion—on what is called the ontological argument for the existence of God—composed at Bec.

Liber de Fide Trinitatis et de Incarnatione Verbi—composed at Canterbury.

De Processione Spiritus Sancti contra Graecos—written form of an address given at the Council of Bari in 1098.

Dialogus de casu Diaboli.

Cur Deus Homo—on the motive of the Incarnation in the necessity of Redemption—composed at Schiavi while in exile.

De Conceptu Virginis—on original sin.

De Concordia Gratiae liberi Arbitrii—composed at Canterbury towards the end of his life.

Anselm attacked Roscellinus as Lanfranc did Berengarius so that the two chief theological controversies of the eleventh century found their orthodox defenders at Bec. Anselm, though few appreciate it, ranks with the greatest of the philosophers and theologians of the church. In fact his influence was so great that Fr. Vincent McNabb, O.P. states: "The Neapolitan (Aquinas) is by all the laws of intellectual heredity the legitimate offspring of the Lombard Anselm. Aquinas is Anselm born again, and born greater than before."⁴ On this same subject of Anselm's greatness as a philosopher and

² Haskins, *Renaissance of the Twelfth Century*; p. 39.

³ John Richard Green, *Short History of the English Peoples*, I.ii.3.

⁴ Fr. Vincent McNabb, O.P., *The Catholic Church and Philosophy*.

theologian W. H. Kent says: "If he stands on the one hand with Gregory VII, and Innocent III, and Thomas Becket, on the other he may claim a place beside Athanasius, Augustine, and Thomas Aquinas."⁵ Great words, these, but Freeman's eulogy is still greater, being more all embracing: "Stranger as he was, he has won his place among the noblest worthies of our island. It was something to be the model of all ecclesiastical perfection; it was something to be the creator of the theology of Christendom; but it was something higher still to be the very embodiment of righteousness and mercy, to be handed down in the annals of humanity as the man who saved the hunted hare and stood up for the holiness of Aelfheah."⁶

To say more would be to do injury to the frank integrity of the man Anselm by trying to say in words what his actions have so admirably told by example.

Although the influence of these two men would give Bec a rightful claim to a heritage sufficient to eclipse many another monastery, yet we must mention others who learned at Bec things which they have handed on to posterity.

Theobald, for instance, while Archbishop of Canterbury kept a household which was remarkable for its learning. John of Salisbury was his secretary and he took in Thomas Becket who was later, as chancellor and as archbishop, second only to the king. To Theobald is due the credit of introducing civil law into England and of having founded a law school at Canterbury.

Ivo, the first professor of Canon Law at Bologna, had been a pupil of Lanfranc at Bec.

Guitmund, a fellow student of Anselm and a pupil of Lanfranc, became a staunch defender of the catholic doctrine of Transubstantiation against the heretical Berengarius of Tours. He wrote his famous treatise *De Corporis et Sanguinis Jesu Christi Veritate in Eucharistia* some time between 1073 and 1077.

Robert of Torigni, later abbot of Mont Saint-Michel, was a monk from Bec. His famous work *Appendix of Sigebert* is a chronicle from 1154 to his death in 1186.

It is one of the most informative of the annals among the important historical documents of this time.

Gilbert Crispin, abbot of Westminster (c. 1085-1117) was a monk from Bec to whose authority as a theologian much weight was given at the council of Rheims in 1148. He wrote many and various theological treatises, the most important of which was a *Dispute between a Christian and a Jew*.

Thus did the light of Bec shine—clear, lucent, penetrating, for nearly a century. It was 1062 when Lanfranc left Bec; it was 1163 when Theobald left this world and the Archbishopric of Canterbury. Haskins' in his *Renaissance of the Twelfth Century* says that "nevertheless, the twelfth century soon becomes a period of decline, and by the second half the decline is apparent." Yes, perhaps Bec declined; it is true that today

Bec is a thing of the past, but the spirit of Lanfranc and of an Anselm are things that cannot die. As long as men admire goodness and virtue, as long as they look up to men who have accomplished what they themselves seek to do in vain, as long as men are told of the life of an Anselm, as long as devotion toward an ideal has power to influence—so long will his influence and that of the teacher who taught him and the monastery that nursed him live on in the hearts of men.

More and Christendom

(Continued from page thirty-nine)

answered: "I am not to be bounden to change my conscience and conform it to the Council of one realm against the general council of Christendom."²⁹ Loyalty to Christendom prevailed.

More remained firm. The oath was offered again and again. Just so often he refused. He was kept in the Tower prison for over a year. He remained firm. Cromwell's craftiest schemes were tried; his own friends, his wife, and even his dear daughter, Margaret, tried to persuade him to relent. Still he was firm.

On July 1, 1535, he was tried, convicted of treason and condemned to death. Like the Happy Warrior that he was, More cheerfully chose to die for Christ and Christ's union, protesting that he died, "the King's good servant, but GOD'S FIRST."

With the death of Fisher and More, "it was only a matter of time that by the further exercise of the arbitrary power of the sovereign, that Church would be transformed into a community based on principles of Protestantism."³⁰ Now, it was only a matter of time that England and Christendom would be completely rent asunder.

Sir Thomas More tried to save Christendom. He failed miserably. Perhaps, however, his failure was not so miserable but that Europe, the shell-holed Europe of today, disgusted with *Mein Kampf*, dictators and rabid nationalism, may turn to what More lived and died for, Utopia with the Pacelli Pope, a re-united Christendom.

²⁹ Brigett, 247.

³⁰ Pastor, *op. cit.*, 287.

Back Issues Again

Since the publication of our notice on back issues of THE HISTORICAL BULLETIN in the last issue, there have been some more requests for supplies. We have also received some additional copies for our files. We will repeat our list of issues which we need in our files, though there are some among them of which we have one or two copies on hand at present. Stack-room hunters and periodical binders may discover some of these back issues among their files. We will be glad to pay for them or extend the subscription of the Library or School. Thank you. Vol. III, IV, V, VI any issue; VII, 1, 2; VIII, 1, 2; IX, 1, 2; XI, 2; XII, 1, 3, 4; XIII, 1, 2; XVIII, 3.

⁵ W. H. Kent, Anselm, *Catholic Encyclopedia*, I, 546.

⁶ Freeman, *History of the Norman Conquest*, IV, 444.

"Americanism" II

(Continued from page thirty-four)

The Idea of the Pope

At length, in the first month of 1899, he drew up his letter on "True and False Americanism". This letter, addressed to Cardinal Gibbons, opens with a felicitation to the American Church and a statement that its purpose is "to put an end to certain contentions which have arisen lately among you, and which disturb the minds, if not of all, at least of many, to the no slight detriment of peace."⁵³ Then the Pope lists a number of errors "which some comprise under the head of Americanism." These are all condemned, but none of them is imputed to the American hierarchy; indeed, the pope mentions specifically that if Americanism means the errors he has condemned, "our Venerable Brethren the bishops of America would be the first to repudiate and condemn it." But "if by that name be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them; or if it implies the condition of your commonwealths, or the laws and customs which prevail in them, there is surely no reason why We should deem that it ought to be discarded."⁵⁴

Then he takes up the errors to be condemned one by one. First, the Church may adapt herself to modern society in order to win converts, but not in matters of doctrine. She can neither suppress nor change her deposit of faith; but, Leo states, "The rule of life which is laid down for Catholics is not of such a nature as not to admit modifications, according to the diversity of time and place. . . . But this is not to be determined by the will of private individuals . . . but ought to be left to the judgment of the Church."

In the second place some contend that more liberty of thought is needed in the Church, and that since the Vatican Council not so much attention need be shown to the authority of the Church. On this matter Leo gives his decision thus: "It is far, indeed, from Our intention to repudiate all that the genius of the time begets; nay, rather, whatever the search for truth attains, or the effort after good achieves, will always be welcome by us, for it increases the patrimony of doctrine and enlarges the limits of public prosperity. But all this, to possess real utility, should thrive without setting aside the authority and wisdom of the Church."

The Pope goes on, then, to deal with five consequences which follow from these opinions.

a) All external guidance is regarded as superfluous because of the activity of the Holy Ghost within each individual's soul. It is rather rash, the Pope insists, for individuals to decide just how the Holy Ghost is going to operate. "But as we know by experience," he concludes, "these promptings and impulses of the Holy Ghost for the most part are not discerned without the help, and, as it

were, without the preparation of an external guidance."

b) He settles the question of natural virtues by saying: "It is hard to understand how those who are imbued with Christian principles can place the natural ahead of the supernatural virtues, and attribute to them greater power and fecundity."

c) As to the distinction between so-called passive and active virtues, Leo states: "There is not and cannot be a virtue which is really passive." He then goes on to show how in the past the so-called passive virtues were actually "*powerful in word and work*, were of the greatest help not only to religion but to the State and society."

d) Then he takes up the question of the disdain for the religious life, indicating that those who enter a religious community "are so far throwing away their liberty that they enjoy a nobler and a fuller one." He points out, also, the great deal of good work which religious communities had accomplished in this country, vows and all.

e) The Pope finally takes up the question of the Church's using a different approach to outsiders. With the warning that it is not prudent to neglect what antiquity has approved, he concedes that new methods of approaching outsiders are not to be condemned. Of course this is to be done outside of regular Church services.

The Pope's letter to the American hierarchy in 1902 is further proof that he did not condemn what was typically American activity, such as that of Archbishop Ireland. In it he states: "The cause of this increase (of Catholicity among you), although first of all to be attributed to the providence of God, must also be ascribed to your energy and activity. You have, in your prudent policy, prompted every kind of Catholic organization with such wisdom as to provide for all necessities and all contingencies, in harmony with the remarkable character of the people of your country." And again: "True, you are shown no special favor by the law of the land, but on the other hand your lawgivers are certainly to be praised for the fact that they do nothing to restrain you in your just liberty. You must, therefore, and with you the Catholic host behind, make strenuous use of the favorable time for action which is now at your disposal by spreading abroad as far as possible the light of truth against the errors and absurd imaginings of the sects that are springing up."

Pope Leo XIII's *Testem Benevolentiae* settled the question of Americanism in this country once and for all. The American hierarchy all insisted that they had never held any of the errors condemned in the encyclical; Archbishop Ireland immediately stated that he condemned everything condemned by the encyclical, all those errors "to which some people attributed the name Americanism, as the encyclical states."⁵⁵ Father Deshon, superior of the Paulists, submitted fully to the encyclical, which was printed in the *Catholic World* together with the reprint of this telegram the Paulists had sent to Leo: "The Paulist Fathers, who will shortly send a letter,

⁵³ All quotations from this encyclical are taken from *The Great Encyclical Letters of Pope Leo XIII*, Bensiger Bros., N. Y. 1903. The collection is of approved translations of the Latin texts.

⁵⁴ Mrs. Bellamy Storer in her *In Memoriam Bellamy Storer* quoted a letter of Archbishop Ireland thus: "The Pope told me to forget the letter on Americanism, which has no application except in a few dioceses in France!" (p. 48)

⁵⁵ Quoted in Barbier, *op. cit.*, p. 275

fully embrace the doctrine of Leo XIII."⁵⁶ In the next issue of the *Catholic World* there appeared an editorial condemnation of Fairburn's *Catholicism, Roman and Anglican*, which contained a rather extreme statement of what might be the racial aspect of Americanism.

Subsequent writings of outstanding Americanists in this country all indicated their desire to conform fully to the teaching of the Holy See. Archbishops Ireland and Keane continued to write and to preach in much the same vein as formerly, but there comes to be less and less said about natural and active virtues. Father Walter Elliott's *Spiritual Life*⁵⁷ shows the evident desire to follow Pope Leo XIII, comments on religious life and on virtues.

All in all, the "crisis of Americanism" and the encyclical it evoked had a salutary effect on the Church in this country. It was accepted with filial devotion, and attention was directed to certain tendencies which, though they had not gone to the extreme of heresy, could have become dangerous in time. Father Hecker's writings on the direct guidance of the Holy Ghost and his distinction between "active" and "passive" virtues, for example, were no longer repeated.

The practices of those men "accused" of Americanism were encouraged by Leo XIII and they have been encouraged ever since; they are part and parcel of the Church's activity today. The triumph of these practices prevented Catholicism's being identified in this country with any group of immigrants or with the old world. At no time did any of the Americanists show the slightest inclination to set up an American as distinguished from the Catholic Church, as Maignen feared they sought to do; always they were more closely attached to Rome and always did they show truly filial devotion to the papacy.⁵⁸ They accepted the pope's decision on "active" and "passive" virtues, on religious life, and on the danger

⁵⁶ Vol. LXIX, Apr. 1899, p. 140

⁵⁷ Published in 1917

of presuming to say in what manner the Holy Ghost operated. Meanwhile they continued to do whatever they could to reconcile the Church and the age so that the Church would have no share of the blame if there continued to be antagonism between the two.

⁵⁸ It should be noticed, too that Americanists show no intellectual pride — an ingredient, it seems to me, of all heresies.

Reading List on Peace

A pamphlet entitled *A Reading List on the Four Freedoms*, published in Washington by the Women's Division of the Democratic National Committee, contains among other works by Catholic authors the recent volume presented by the Bishop's Committee on the Pope's Peace Points, *Principles for Peace: Selections from Papal Documents, Leo XIII to Pius XII*. This book, published by the National Catholic Welfare Conference, is reviewed in the present issue of THE HISTORICAL BULLETIN.

Essentials of Peace

Much attention has been focused on the recent statement on the essentials of a good peace issued by the Administrative Board of the National Catholic Welfare Conference, at the direction of the Archbishops and Bishops present at Washington for their recent Annual meeting. Many significant points contained in the text are worth considering in the light of the *Declaration on World Peace* published in the Editorial section of the present issue of THE HISTORICAL BULLETIN. We suggest a close reading of the text of this statement which contains important points on the family, the race question, the Moscow Conference, and social responsibilities. The concluding statement is noteworthy. "A first principle must be the recognition of the Sovereignty of God and of the moral law in our national life and in the right ordering of a new world born of the sacrifices and hardships of war."

Recent Books in Review

European History

French Mercantilism 1683-1700, by Charles Woolsey Cole. New York. Columbia University Press. 1943. pp. viii + 354. \$4.25

This is really volume III of Professor Cole's work on French Mercantilism, the first of which volumes was given to us in 1939. Since the author has spent the better part of ten years studying his subject, the reader may be sure that Professor Cole speaks with authority. Since he issued *French Mercantilist Doctrines Before Colbert* in 1931, he has been slowly and carefully covering the field of French Mercantilism. He has done the work well. The results of the research are of value both to students of French as well as of French Colonial fields. The latest addition, here under review, will not completely satisfy those interested in Professor Cole's work. It was hoped, of course, that in his third volume the author would round out the field completely. But the War has intervened and made that impossible. We have, in this last volume, a somewhat obtruncated ending to the study. Certainly all will agree that the decision to publish, though the study was not complete, was wise. Who can say when the work could be finished? Professor Cole has devoted the last chapter of his new book to an essay, speculative and hypothetical. One could take issue with some of the conclusions. However, it appears to this

reviewer somewhat carping to discuss conclusions which the author himself holds to be only tentative. In better times, the author will complete his research and possibly change some of his conclusions.

JOSEPH P. DONNELLY

This Age of Conflict, a Contemporary World History, 1914-1943, by F. P. Chambers, C. P. Grant, C. C. Bayley. New York. Harcourt, Brace and Company. 1943. pp. 856 + xviii + XCIII. \$4.00

The authors of *This Age of Conflict*, considering the events which have taken place since the beginning of the last World War as history, have presented the story of the period with special emphasis on international affairs and their reflection in peace and war. Each of the chapters is a self-contained unit, but at the same time the work is sufficiently diversified to give a complete picture.

A detailed description of World War I is given in the first five chapters. Part Two covers the "Period of Settlement," going over the difficulties of the peace conference and the important "minor" treaties. A discussion of the troubles of European nations after the war emphasizes Germany, the Danube and Poland, while the readjustments of the victorious nations are also pointed out in the last eight chapters of this section.

World crisis, depression, and internal turmoil are dealt with in the Third Part of the text. The chapter on Italy is brief

but good. Spain's Civil War of three years' duration is covered in the light of Italian and Russian influences, and the inactivity of the Nonintervention Committee. Russia's economic plans and the new governments of the Balkans and Near East are discussed. The French and British Empires bring the reader to the Second World War, which is given in some detail in the last seventy pages of the book.

Brief notes on each chapter follow the text. The appendix includes the Fourteen Points of Wilson, the Covenant of the League of Nations, as of 1938, and the Atlantic Charter. The bibliography, annotated by the authors, is extensive and well organized.

The limited scope of this book and its intentional emphasis on war and peace with their international implications places it among the present war literature. It covers well the period of "conflict" from the visit to Sarajevo to the conference at Casablanca.

R. NEENAN

Main Currents in English History, by Frank J. Klingberg. New York. D. Appleton Century Company. 1943. pp. 209. \$1.65

To tell the story of fourteen centuries in one hundred and eighty-nine pages is no small accomplishment when one does it as well as Mr. Klingberg in his recent book, *Main Currents in English History*. From the title as well as from the length of the book one might judge it to be a bare outline of English history but actually it is a well developed story. It is a well developed story rather than a bare outline chiefly because the literary, social and geographic elements in English history are touched on in addition to the political and economic phases. This gives color and completeness to the picture he is drawing.

In a short work such as his there is danger of presenting a mere catalogue of events and facts. To avoid this danger, he has made use of a theme, the evolution of individual rights and constitutional government, which gives unity to the facts leading up to the nineteenth century. His theme for later English history is termed "The Humanitarian Current." "At first glance," he says in summary statement of this theme, "it is a complicated story and difficult to tell. The evolution of the humanitarian spirit, however, can easily be traced if the simple key is kept, that it was private charity and private effort in an unregimented society that was the instrument of change. There were many movements, yet they all had one direction." This adds to the unity of his treatment but it is an interpretation of the historical facts and as such is open to criticism by those who interpret these facts otherwise. We see this statement prefacing the above quotations, a statement which as a thesis we would find hard to accept were not our patriotism at high pressure due to our union with England in the present war: "This living humanitarianism which took shape in the eighteenth century, is what distinguished the Anglo-Saxon people from all others." Furthermore he attributes our bonds to England to this humanitarianism; with this economists may disagree.

THOMAS O'B. HANLEY

A Newman Treasury, edited by Charles Frederick Harrold. New York. Longmans, Green and Co. 1943. pp. x + 404. \$4.00

The purpose of this anthology is "to permit the reading of complete selections for the understanding of some of the chief themes in Newman's work; and to present a considerable number of short passages such as tempt the mind to 'browse' and reflect." The editor achieves his purpose admirably, and the book is a valuable contribution to the Newman library.

The book consists of an Introduction by the editor, six sections of selections, and a chronology and bibliography. The Introduction is brief, clear, competent, and authoritative. Those who teach Newman from either a literary or historical point of view can derive from it valuable suggestions. The selections, intelligently chosen and arranged, are preceded by the editor's concise comment on the historical background and general significance of the works from which they are taken. Throughout the book, in fact, the editing is accomplished with a sympathy and an unobtrusive sensitivity which is more grateful because it is rare.

As far as schools are concerned, *A Newman Treasury* will no doubt find its principal uses in literature classes, but it seems also well adapted for use by teachers and students of history. It serves as an attractive and practical method of getting in touch with one of the greatest minds of the Nineteenth Century, and one who is being too much victimized by pedants and litterateurs who "teach him for his style." As Mr. Harrold

says, "There is certainly no better time to read Newman than now, when the world, sated and brutalized by greedy secularism, is in danger of completely losing the two things for which Newman stood: the freedom and dignity of the mind, and the sense of the supreme reality of God and one's own soul."

ROBERT R. BOYLE

The Adventures of Alonso (with an introduction, *The First American Novel*, by Robert H. Elias), ed. by Thomas J. McMahon. New York. United States Catholic Historical Society. 1943. pp. 144 + xxviii.

The complete title page of this work reads: "Adventures of Alonso: Containing Some Striking Anecdotes of the Present Prime Minister of Portugal in Facsimile. Anonymously Printed in London in 1775, and now Attributed to Thomas Atwood Digges (1741-1821) of Warburton Manor, Maryland."

This work is the eighteenth in a series of monographs published by the Catholic Historical Society. The history of the manuscript is discussed by the author of the introduction. As he points out, the significance of this novel comes more from its position as the first novel written by an American who happened to be a Catholic. In itself the novel does give some interesting details about the society and commerce of the times.

R. NEENAN

American History

History of the Latin American Nations, by William Spence Robertson. Third Edition. New York. D. Appleton-Century Co. 1943. pp. 560. \$4.00

Much has happened in the Latin American field since the appearance of the second edition of this work in 1932. It is in an attempt to bring his well-known volume abreast of the times that Dr. Robertson has brought out this new edition. On this score new materials have been added and in the process of revision the author has written and expanded one or other of the earlier chapters. He has, unfortunately, retained in his study an occasional viewpoint or interpretation which marred the original book. Just by way of example might be mentioned the none too complimentary observations on certain aspects of the Jesuits mission work in colonial days — the "old chestnut" of a Jesuit Empire in Paraguay still persists. The reading list at the end of each chapter constitutes a valuable improvement in this edition.

JOHN F. BANNON.

Benjamin Tallmadge, by Charles Swain Hall. New York. Columbia University Press. 1943. pp. 375. \$3.50

If there be a demand for any particular kind of book today it is American history. The present war serves to whet our appetite to know more about our own past as a nation. And this biography is calculated to appease our hunger. For it does just that, its scene being laid in the days of the birth of the nation. It centers around Benjamin Tallmadge, born the second son of a Long Island parson in February of 1754. He made his preparatory studies at home with his father, and was graduated from Yale as a teacher in 1773. But young Tallmadge actually starts his career as a cavalry officer under Washington when war breaks out between England and the Colonies. He manages the Secret Service for the Commander-in-Chief, and plays an important part in the capture of Benedict Arnold. This is by far the best part of the book, and unfortunately, the shortest.

Tallmadge makes several investments in shipping concerns while fighting in the Revolutionary Army, and after the war successfully combines a business and political career. In chapter IX we are told of his marriage, and the founding of his religious and family life. Most of the rest of the book deals with his real estate and business interests which are of importance chiefly to his family and himself, and with his political life which was local in effect if national in scope. Although he sat in Congress during a period that saw momentous movements and crises in our national development, he played a comparatively small part in them. We have in this volume a modest picture of an average Yankee during an epochal era. The style is factual, one might almost say statistical. The book is very well annotated (with notes at the back). The author includes a fine bibliography and a very satisfactory index.

THOMAS G. NOTTAGE

Plantation Life in the Florida Parishes of Louisiana—1836-1846 as reflected in the Diary of Bennet H. Barrow, edited by Edwin Adams Davis. New York. Columbia University Press. 1943. pp. xvi + 457. \$5.00

Like Topsy, the general public's knowledge of the Old South "just grewed," being the outcome of reading more or less historical fiction from Mrs. Stowe's best-seller to our own day's *So Red the Rose*, *Gone With The Wind* et al. Reading of this carefully-done edition of a plantation owner's diary, however, is enough to show that life was not all laughing pickaninnies, white-haired colonels and mint juleps. There was another side to the picture, where hard work for master and slaves was the rule, where national and state politics, foreign markets and Abolitionist movements had their repercussions even down in West Feliciana Parish, Louisiana, in the years of grace, 1836 to 1846.

Professor Davis fills his role of editor well in reproducing the unpunctuated pages and highly individualized spelling of the diary in a readable way, yet without destroying its simplicity, which often becomes naïveté. He prefaces this with several historical sketches of the parishes and special features of plantation life in Louisiana. The rather lengthy appendices are mostly records of the Barrow estate. The provincialisms of the diary make the addition of a glossary welcome. One cannot expect to see a complete picture of the ante-bellum South or even of a particular section of Louisiana in a source like this, any more than you could expect to learn all about London of the Great Fire from the pages of Pepys. Bennet Barrow was, however, a real planter of his day and his unvarnished comments on life at home and abroad are an aid to a survey for which little source material has thus far been published. On this score then, with a commendation for careful workmanship, the book deserves a place in the bibliography of a history about the Old South and agricultural America. Such is its value for the student, while it affords the laymen a fairly interesting means of getting behind the Hollywoodian props which block out the true scene of this period.

DONALD CAMPION

BOOKS RECEIVED

America, Russia, and the Communist Party, by John L. Childs and Geo. S. Counts. John Day. \$1.25.

South of the Congo, by Selwyn James. Random House. \$3.00

Caesars of the Wilderness, by Grace Lee Nute. D. Appleton-Century.

The Sword was their Passport, by Harris Gaylord Warren. Louisiana State University. \$3.00

William Preston Johnston, by A. M. Shaw. Louisiana State University. \$3.00

Apostle of Democracy, by L. F. Brown. Harpers. \$3.50

The American, by James Truslow Adams. Scribners. \$3.00

International Bearings of American Policy, by Albert Shaw. Johns Hopkins. \$3.50

The Revolutionary Generation, by E. B. Greene. Macmillan. \$4.00

The Growth of American Thought, by Merle Curti. Harpers. \$4.00

The Tariff Reform Movement in Great Britain, by Benjamin H. Brown. Columbia University. \$2.50

American Political Parties, by Wilfred E. Binkley. Alfred A. Knopf. \$3.75

World Wars and Revolutions, by Walter Phelps Hall. D. Appleton-Century. \$3.50

The War Governors in the American Revolution, by Margaret B. Macmillan. Columbia University. \$3.50

Race and Rumors of Race, by Howard W. Odum. North Carolina. \$2.00

The British Traveler in America, by Max Berger. Columbia. \$3.00

A Short History of American Democracy, by Roy F. Nichols and Jeannette P. Nichols. D. Appleton-Century. \$4.00

Action This Day, by Francis J. Spellman. Scribners. \$2.75

Twentieth Century United States, by Jeannette P. Nichols. D. Appleton-Century. \$3.50

The Other Side of Main Street, by Henry Johnson. New York. Columbia University Press. 1943. pp. 263. \$2.75

In *The Other Side of Main Street*, Mr. Henry Johnson demonstrates with clear historical facts, facts which he gathers from his own life, that something good can come from Main Street. The story, as told by Professor Johnson, of how he, the son of a Swedish immigrant, made the frontier sources of education yield all they had to an ambitious young student; of how he was a part of the growing educational work in Minnesota and the Northwest; and finally of how, as a professor at Columbia University, he came to devote his life to instructing teachers in the best ways to teach history will prove of interest to all who have an interest in the work of education.

Mr. Johnson's last chapter, however, will be of very special interest to all teachers and students of history. The chapter contains a fine analysis of the advantages and disadvantages of the "functional method" in teaching history. After showing that present exigencies should never lead us to falsify history either the better to teach morals or to spread propaganda, Professor Johnson concludes by calling upon the future "for the enduring things in the long story of human development, told without provincial prejudice, embracing all lands and all peoples, leading to, but not led by, the fleeting present, world history one and essentially the same for all of the schools in the world and studied by all the children in the world."

R. G. PATES

American Negro Slave Revolts, by Herbert Aptheker. New York. Columbia University Press. 1943. pp. 409. \$4.50

Attempting to refute the prevalent idea that the American Negro was docile and meek in his period of enslavement and to establish a contrary opinion of his own, namely, that the American Negro slave was discontented and rebellious, the author posits innumerable incidents to substantiate his theory. Garnering his material from letters, recorded conversations, diaries, newspaper accounts, legislation of state, county and town, pamphlets and books, the author presents a formidable array of information concerning Negro slave revolts from the earliest days of American Negro history until the Civil War. It is a difficult task well done, and especially pleasing is the honesty of the author in matters of doubtful history. As he himself states: "The unearthing of the history of Negro slave rebellions is peculiarly subject to difficulties arising from exaggeration, distortion, and censorship." Consequently, when the author relates an incident that may be the product of an excited imagination, he does not state it as factual but merely relates it for what it is worth.

While the apodeictical conclusion, "The evidence points to the conclusion that discontent and rebelliousness were not only exceedingly common, but, indeed, characteristic of American Negro slaves," is not warranted, since too many of his examples are only rumors or fears of individuals, and too many of his revolts pertain to individual slaves or to slaves of a single plantation; yet the refutation of the idea of docility and meekness as characteristics of the American Negro slave is successful. For this reason, the book is of value to the student of American Negro history. It is valuable too, for its numerous references. There is scarcely a page without two, three, or four footnotes; the bibliography takes in thirty-one pages.

EDWARD J. LASKOWSKI

Church History

Celestial Homespun, by Katherine Burton. New York. Longmans Green & Co. 1943. pp. vi + 393. \$3.00

Transcendentalism of the Fruitlands or Brook Farm variety has died a natural death, and Americanism is safely tucked away in the pages of history; but with Katherine Burton's latest work, *Celestial Homespun*, a character who was closely identified with these two nineteenth century *isms* emerges again to please and inspire a modern reading audience.

The life of Father Hecker, founder of the Paulists, might well be called an Odyssey toward truth. From his earliest years his constant wish and desire was to find that which would satisfy both his body and his spirit. He waded through Kant and

Hegel, investigated most of the Protestant denominations, and joined for the time being the communities at Brook Farm and Fruitlands; yet the more he studied and the more he investigated, the more convinced he became that Rome was the place for him if he wanted peace and happiness. He lived with Alcott and Thoreau. He clashed with Emerson. But it was Brownson, perhaps most of all, in whom he put his confidence.

The period from his baptism to the priesthood as a Redemptorist follows almost naturally, though these years too, were full of trials and disappointments. From his studies in Europe he returned to America and to parish mission work emphasizing appeal to non-Catholics. Out of these years and labors came the Congregation of St. Paul the Apostle, a religious congregation devoted in a special way to caring for the needs of Americans.

Mrs. Burton is at her best in *Celestial Homespun* because she knows her subject, and the times and setting of Father Hecker's life — indeed a difficult background and setting to arrange and portray. Add to this her usual graphic and pleasant style, and you have a volume that adequately fills another spot in the growing field of American Church History and a story that will cause American Catholics to rejoice in a great leader and the flourishing modern congregation that he founded.

J. J. CAMPBELL

The Church in the South American Republics, by Edwin Ryan, D.D. Westminster, Maryland. The Newman Book Shop. 1943. 2nd Ed. pp. 119 + viii

This summary of the Church's activity and influence in the Republics of South America has great advantages for all readers interested in South America. The beginner in the study of South American history will find it an excellent introduction; those who have had some experience in this field will welcome the synthesis given by Doctor Ryan and the clarity with which he outlines the history of the Church in these Republics.

The brevity of the work has many advantages which cannot be overlooked. Covering such a large field would be difficult in a single book if it were to be detailed. Doctor Ryan gives the essentials, but in such a way that the reader is enticed to go further in his research. After a few chapters on the European backgrounds and the organization of the Church in the colonies, the history of the Church in each country is followed through.

In the introduction to the second edition, the writer points out that the changes in South America since the first printing ten years ago have been considerable. Congresses, new universities, and new Catholic Action have entered the picture. Important sections of the constitutions of these eleven Republics are given in the appendix, along with chronological tables of the various Sees. The illustrations have been removed from the second edition.

R. NEENAN

Loretto in the Rockies, by Sr. M. Celestine Casey, S.L., and Sr. M. Edmond Fern, S.L. Denver, Colo. Loretto Heights College. 1943. pp. xvi + 314. \$3.50

To the Catholic Middle West the holy and learned Sister of Loretto is a familiar figure. She has been in the vanguard with the other missionary pioneers since 1823, and she has nobly held aloft the torch of Catholic wisdom and Catholic education wherever she has gone and in whatever conditions she has found herself. *Loretto in the Rockies* is a part of the story that the Sisters of Loretto have written in their lives and labors in Colorado.

In a chatty personal way is told the story of fifty glorious years of the history of Loretto Heights College for women in Denver, the only Catholic institution of its kind in the Rocky Mountain region. Perhaps this volume will not have a universal appeal, but it is an interesting, instructive and accurate record told in a charming manner that will please the ordinary reader who wishes a background of Western Catholic history.

Loretto in the Rockies was written for the friends of Loretto and should be judged from that point of view. The volume has amply fulfilled its purpose of bringing the history of the first convent school in the Rocky Mountain region to its friends and former students in its golden jubilee year. But it must not be forgotten that such chronicles have another purpose. They mean very much in building up the Catholic history of America; for, by such individual efforts the gaps are filled and the complete story of the triumph of the Cross is unfolded for future generations of American Catholics.

J. J. CAMPBELL

Modern History

Principles for Peace. Selections from Papal Documents. Edited by H. C. Koenig, S.T.D. Washington, D. C. National Catholic Welfare Conference. (Distributors: The Bruce Publishing Co., Milwaukee.) 1943. pp. xxv + 894. \$7.50

It is gratifying to find amid the flood of literature on peace and post-war planning that is streaming out of the publishing houses today a volume whose roots are fixed deep in the moral law. If the educator, the sociologist, the political scientist, the philosopher, the historian,—if any of these studies the problems of peace, delineates them, analyzes them, and formulates judgments concerning their solution without envisioning the light of moral truth, his efforts are wasted. His peace will be based on pragmatism, and not Christian justice; his peace will be ephemeral and not durable. It is in hope of avoiding this fatal error that the Catholic Hierarchy of the United States under the chairmanship of the Archbishop of Chicago have offered this volume.

All the published ideas of the five recent Popes (Leo XIII, Pius X, Benedict XV, Pius XI, Pius XII) on peace and related topics, as well as any official letters on the subject written by papal secretaries of state, are included in this symposium. The views of the various Pontiffs on such vital questions as disarmament, a league of nations, fidelity to treaties, rights of small nations, racism and nationalism and minorities are herein expressed. The detailed index will be of special interest to scholars. As a valuable collection of translated source materials it is a monument to the painstaking, scholarly efforts of its editor, Father Koenig. The book is indispensable to all those who wish to speak authoritatively on post-war reconstruction.

J. J. SCHLAFLY

Prefaces to Peace, a symposium of: *One World*, by Wendell L. Willkie; *The Problems of Lasting Peace*, by Herbert Hoover and Hugh Gibson; *The Price of Free World Victory*, by Henry A. Wallace; *Blueprint for Peace*, by Sumner Welles. Kingsport, Tenn. Published cooperatively by Simon and Schuster, Doubleday, Doran and Co., Reynal and Hitchcock, and Columbia University Press. 1943. pp. 437. \$3.50

Prefaces to Peace, announced as the July-August book-dividend of the Book-of-the-Month Club, is a symposium directed at the "average citizen" to inform him on world affairs and prepare him for post-war international organization. Necessarily, such a work is not scholarly; its sweeping statements and occasional inaccuracies annoy the historian. But to condemn or to praise the work on such grounds would be unjust; it is *qua* citizen rather than *qua* scholar that the historian should read *Prefaces to the Peace*.

The greater part of Willkie's *One World* is a lively travelogue with occasional asides by the author. But the reader finds little besides entertainment—except for such tid-bits as the observation that Stalin wears pastel shades. In the last five short chapters the author presents his views on world-wide organization for the future. He insists that isolationism is impossible, that some sort of world council must be formed to guarantee all people their freedom and to promote the general welfare of mankind. The whole book could be boiled down to this key sentence: "To win this peace three things seem to me necessary—first, we must plan now for peace on a world basis; second, the world must be free, politically and economically, for nations and for men, that peace may exist in it; third, America must play an active, constructive part in freeing it and keeping its peace."

One of the first, and, in the reviewer's opinion, the best secular study on wise peace arrangements is Hoover and Gibson's *The Problems of Lasting Peace*. The authors seek to analyze the forces making for peace and war and then to discover ways and means of harnessing those forces for lasting peace. The authors devote the greater portion of their work to a historical study of how wars originated and peace was achieved. The seven "dynamic forces which make for peace and war," selected rather arbitrarily, are: ideologies, economic pressures, nationalism, militarism, imperialism, the will to peace, and the complexes of fear, hate, and revenge. One may quarrel with the list, but one finds upon analysis that it is about as inclusive and judicious a table as has yet been drawn up. In

the concluding section of the book Hoover and Gibson offer fifty conclusions on the coming peace. If the fifty conclusions were realized fully there would still be war; indeed it would be better if some of the conclusions were never put into practice. But Hoover and Gibson offer their work merely as an introduction to sound, objective thinking on the terms of peace; in that light it is to be commended as the best such work yet published.

Henry A. Wallace's *The Price of Free World Victory* is a collection of speeches from the vice-president's new book, *The Century of the Common Man*. Wallace shows himself more concerned with social, economic and political changes within the country than he does with international organization. Underneath the economic and social arguments with which Wallace's speeches abound runs a fervent, secularized Christianity. Wallace has caught hold of Christian ideals of justice and fair-play and kindness which are too much ignored by Christians; by investing them in the state he is likely to make totalitarianism the crusade of the future among American liberals. The speeches are challenging and deserve more serious study than they have received.

Sumner Welles' *Blueprint for Peace*, taken from his *The World of the Four Freedoms*, is anything but that. Welles is allotted only seventeen pages at the end of this book, and in these seventeen pages he says nothing that he has not said before in expounding the sort of world Americans want to live in when war is done.

THOMAS P. NEILL

The Menace of the Herd, or Procrustes at Large, by Francis Stuart Campbell. Milwaukee. The Bruce Publishing Co. 1943. pp. xiv + 398. \$4.00

Because of the type of literature now in the ascendant, Francis Stuart Campbell's *Menace of the Herd* is a daring book. It is a book written primarily against those influences in modern society, political and cultural, which militate against all that is good in our civilization. The love of equality at the price of liberty is one of the most dangerous of these forces. In the United States it is this love of "sameness" that has been slowly tearing down the structure of our Republic since the time of Jackson. The "founding fathers" conceived of a government ruled by experts, but with the coming of the great Westerner there was somehow born the idea in American politics that anybody could be President. Campbell hails a reversal of form in the "New Deal," which is a return to the rule of experts.

The essential failure in modern democracy or Nazism or Fascism—they are all of the same stripe according to Campbell—is the refusal of man to recognize his fellowman as better than he; and the fact that some are more capable to rule than others. It is the same theme that Ortega develops in his *Revolt of the Masses* in which he says that they have the right to rule who have sacrificed themselves in the art of learning how. Such an idea is, of course, most foreign to the modern world. This fact is borne out clearly here in America by our ideal in education which abhors anything like a hierarchy of intellect.

A weakness of the book is Mr. Campbell's praise of monarchy. Not that monarchy is an illegitimate form of government or in any way unworthy of praise. It is precisely in his praise of monarchs, however, that the author seems to be somewhat guilty of stretching the long bow. After all, if monarchies are so ideal, it should be hard to explain how they fell into such universal disrepute. The divine right theory is probably just about as totalitarian as anything dreamed of by the modern dictators, and the first to dream of it were the monarchs of the seventeenth and eighteenth centuries.

But the book on the whole—almost page for page—is excellent, and should be both read and studied. Though Mr. Campbell is a journalist, he is not a journalese historian of the best-seller kind. He is a philosopher and a historian, and he deserves thoughtful attention on the part of his readers.

CHARLES I. PRENDERGAST

School of the Citizen-Sailor, by Louis H. Bolander, William G. Fletcher, Ralph H. Gabriel, and the Second Army Board. New York. D. Appleton-Century Company. 1943. pp. xiv + 586. \$2.40

The purpose of this work is to give the reader a background to enable him to understand current events, and to present a short survey of the armed forces, particularly the Navy. The first three parts have been taken from *School of the Citizen-Soldier*, a volume adapted from the Educational Program of the Second Army. They treat briefly but concisely of Geography

and World Trade, The World Crisis, and American History and the Constitution.

The fourth part is devoted to a comprehensive survey of the Navy, the Marine Corps and the Coast Guard. It includes chapters on the types of navy ships and their uses, the Naval Staff, the organization of the Navy Department, the men in the Navy, their training, ratings, and life aboard ship. The author of this section has omitted very little that is essential to an understanding of the United States Navy even though the scope of the section prevented him from descending more into detail.

FRANCIS X. NAWN

Moscow Dateline, by Henry C. Cassidy. Boston. Houghton Mifflin Co. 1943. pp. 367. \$3.00

World War II has revealed beyond doubt the power of Russia. Henry C. Cassidy, head of the Associated Press Bureau in Moscow, relates the story of this manifestation of power from the spring of 1941 when Russia was on the brink of war until 1943 when generals Voronov and Rokossovsky in a simple dispatch to Stalin announced the conclusion of the battle which undoubtedly will rank high among all-time historical battles—the battle of Stalingrad!

Although Churchill's visit, the blitz on Moscow, Willkie's trip, the siege of Sebastopol afford interesting reading, the reviewer found the last chapter even more interesting. In this chapter the author ceases merely to report incidents and bravely dares to prophesy and conjecture about post-war Russia. He says that "victorious post-war Russia would be socialistic, but not internationally revolutionary; atheistic, but not violently anti-religious; autocratic, but not anti-democratic." Despite the several examples of religious tolerance cited by the author I am slow to believe that there will be a cessation of "violent anti-religious" activity in a country whose idea of religion is based on the Marxian principle that "Religion is the opiate of the people," and whose constitution grants "Freedom of anti-religious propaganda" (Article 124). The author is highly optimistic about the post-war Anglo-Soviet-American coalition. The success of the recent peace parley between the Allied powers would seem to indicate that Mr. Cassidy's prediction will prove true.

J. J. SCHLAFLY

Social and Political Science

The Race Question and the Negro, by John La Farge, S.J. New York. Longmans, Green & Co. pp. 290. \$2.50

With the zeal of a militant missionary who knows that he has the answer to a perplexing social problem, Father La Farge attacks the Negro question in the light of the social doctrine of the Catholic Church. To him the problem "... is primarily a moral question and secondarily a matter of social science." The social scientists will justly criticize the minimizing of their importance in this sphere of social pathologies. Although the problem is undoubtedly moral, it must be remembered that its solution contains many facets—social, cultural, economic, historical, political and psychological.

Father La Farge realizes that there is not only a Negro problem but also a race problem. In this respect his presentation is clear, precise and scientific. All major aspects of the problem are analyzed with the skill of an expert sure of his tools and confident of his results.

Slowly and sometimes laboriously, Father La Farge starts off his book with proofs that the Negro is not inferior to the white man. According to the best studies, which Father La Farge quotes profusely, the Negro is the equal (potentially at least) of the white man. Lack of opportunity and the denial of the principle of human dignity make the Negro what he is today—that seems to be the theme of this book. The first part of the book is crammed with anthropological and ethnological data in support of the Negro. All students of the Negro problem will find the last two chapters very interesting and enlightening.

This book is recommended to all because the problem it touches upon affects all of us. As long as there is a Negro Problem there will also be a White Problem.

C. S. MIHANOVICH

25 Years of Uncontrol, by Edgar Schmiedeler, O.S.B. Huntington, Ind. Our Sunday Visitor Press. 1943. pp. 189. \$2.00

As a brief review of the past quarter-century of Birth Control

activity, *25 Years of Uncontrol* is excellent. It is an outstanding addition to the present all too brief list of Catholic works on the subject. The "weird" story of the United States' so-called birth control movement is attacked very systematically and scientifically without the indignant remarks, the loud sounding phrases, so often used by many religious writers. After the author's accurate presentation of the fact of national depopulation, the break-up of society and the ruining of youth are handled very adequately in succeeding chapters. As Fr. Schmiedeler well notes, Americans must realize that the "notion has been foisted upon them in dozens of different ways" and this, together with advertising in open defiance of the law, has many wide-spread consequences upon them. In addition the legal battles of the birth controller in general, and Mrs. Sanger in particular, are dealt with very clearly and decisively. Thus: "Nor are we much surprised that an individual (Mrs. Sanger) so restive under the restraint of human law and order also is inclined to kick over the traces when the divine is concerned." Attacking the point from different angles, the ethical argument is presented in straightforward, unmistakable language and the economic aspect is given a complete chapter in itself.

The entire volume, however, might be well improved upon by the addition of a bibliography on this much disputed problem. Also the choice of *ad hominem* arguments and the few uses of slang only serve to mar the perfection of the author's work.

Yet in summary we may say that the force of the author's style, as well as his brief, though conclusive, exegesis, combine to make enjoyable as well as convincing reading.

DONALD N. BARRETT

The Cabinet Politicians, 1829-1909, by Dorothy Canfield Fowler. New York. Columbia University Press. 1943. pp. x + 344. \$3.75

This work calls attention to a factor in our national politics which has long been neglected. It is rather strange that no one has previously recognized the important position which the Postmaster General occupied in party politics. The custom of appointing to the office of Postmaster General, by a new President, the national committee chairman of the successful

party certainly deserves a full-length study. Obviously such a tradition has been and probably will continue, in normal times, to be an important influence on our national life. It is to be supposed that the national committee chairman of any political party is chosen for the post because of his knowledge of the party, its followers, its temper and its ambitions. Hence, the newly appointed Postmaster General will have great part in party appointments and decisions.

The author has presented a careful study of this previously unnoticed tradition in our national life. One acquires from this book new concepts of the scene behind the scene of our national political life by viewing the sequence of national events from this new angle. It seems to the reviewer that the best chapters are the earlier few, particularly that on the Jackson period. As the system becomes more rigid, the study waxes in importance. This is a book worth reading.

JOSEPH P. DONNELLY

Constitution-Making in a Democracy, Theory and Practice in New York State, by Vernon A. O'Rourke, and Douglas W. Campbell. Baltimore. John Hopkins Press. 1943. pp. xiii + 286. \$2.75

With the purpose of revealing the exercise of popular sovereignty in the drafting and adoption of a state constitution, the authors have presented a critical study of the workings of the 1938 Constitutional Convention in New York State.

The study will be a most practical lesson to students who labor under the delusion that the making of a constitution proceeds just about as one would expect it to proceed in the light of the theory involved. The question resolves itself to this: How can we implement representative forms so as to assure that our democratic processes will reflect the reasoning and will of the people as a whole, and so as to assure responsibility to the entire electorate.

Whether or not the work offers the solution (presupposing that more than an ultimate check by the people and responsibility to the electorate is desirable), the book is well worth the time for its thought-provoking material.

J. P. FLANNER

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